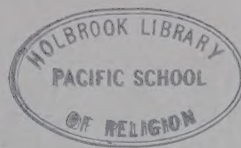


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International JOURNAL of Religious Education

Where Do You Keep It?
Please Tell Me a Story
Family Life on the Stage
Handicapped Persons Need the Church
Organizing Older Adults in the Church
Workers' Conferences That Develop Workers
Pastor and Teacher—Colleagues in Evangelism

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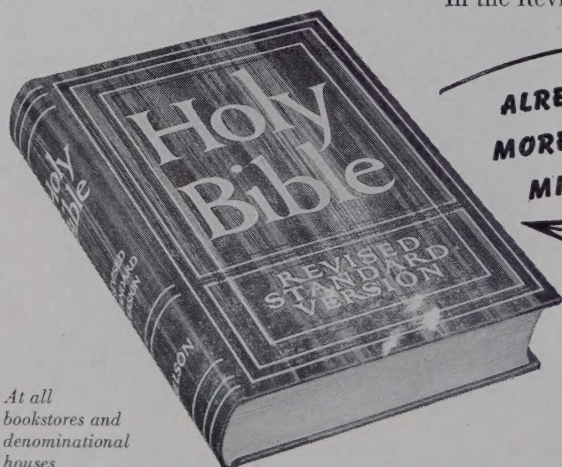
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International Journal

OF RELIGIOUS EDUCATION

VOLUME 30, No. 2

OCTOBER 1953

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THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

is an official publication of the Division of Christian Education, National Council of the Churches of Christ in the United States of America.

Editorial, Circulation and Advertising Offices, 79 E. Adams, Chicago 3, Ill.

SUBSCRIPTION RATES

One year, \$3.00 Two years, \$5.00
Three years, \$7.00 Five years, \$10.00

Three or more copies in one order to separate addresses, each \$2.75

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10-19 copies	25c each
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Articles and other materials herein express the views of the writers. Except in editorials they do not necessarily state the views of the Editorial Board; nor do they express the policies of the Division of Christian Education except as they state official actions of the Division. Contents of previous issues of the *International Journal of Religious Education* are given in the *Education Index* in your public library.

PUBLISHED MONTHLY EXCEPT DURING JULY AND AUGUST WHEN PUBLISHED BI-MONTHLY. Entered as second class matter, December 8, 1948, at the post office at Chicago, Illinois, under the Act of March 3, 1879, with additional entry at the post office, Omaha, Nebraska. Acceptance for mailing at special rate of postage provided for in the Act of February 28, 1925, embodied in paragraph 4, Section 538, P. L. & R., authorized January 7, 1943. Copyright 1953, Division of Christian Education, National Council of the Churches of Christ in the U. S. A.

Cover Picture

Jesus—detail from the fresco, "The Tribute Money," by Masaccio (Italian 1401-1428) in the Church of Carmine, Florence, Italy.
Photograph by Anderson, Rome.

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Unhandicapping the Handicapped

THE SERIES OF ARTICLES beginning in this issue, on the church's ministry to handicapped persons, deals with a matter which many churches have neglected. Handicapped persons need spiritual and social nurture as much as the non-handicapped.

The extent to which churches have been unaware of this responsibility is illustrated in the lack of provision for access to the buildings by crippled persons. Rather belatedly many of them have installed hearing aids, but the same churches are often reached only by a long flight of stairs which is a threat to any weak heart and a barrier to anyone on crutches or in a wheel chair.

The neglect includes a tragic lack of understanding of the *person* behind the handicap, and his need for what the church has to give.

The title to this comment, *Unhandicapping the Handicapped*, is not inappropriate. First of all, many handicaps are preventable. Churches need to be on the job in encouraging care in the prevention of accidents and exposure to crippling diseases. Many persons are not born with handicaps, but acquire them. The best way to unhandicap a person is to help him keep from becoming handicapped.

In the second place, many handicaps are wholly or partially curable. Cure is not achieved in many instances because of misunderstanding or lack of care. Conditions corrected in hospitals often appear again because of failure to maintain adequate discipline. The church, which is closer to many parents than any other influence, should be faithful and wise in its counsel in this matter.

In the third place, the biggest handicap faced by many persons is not the impairment but the spiritual and social starvation imposed by the community. The unhandicapping of the handicapped is a responsibility of churches. Central in the Christian message is the insistence upon the worth of every person in the sight of

God and therefore in the sight of his fellows. Churches can help relieve many handicapped children, young people, and adults of this extra handicap. They can help them live fully in the areas of their normalcy, and increasingly so even in their areas of handicap.

The editors hope that this series of articles, with which they have had the able help of Mrs. Eveline Jacobs of the National Society for Crippled Children and Adults, Inc., as guest editor, will help churches to extend and improve their ministry to handicapped persons.

November Commencement

THE GOLDEN ANNIVERSARY CONVENTION of the Religious Education Association, announced in the What's Happening section of this issue, is important as a celebration of achievements, but much more important as the commencement of a new period of service. The Association has made a unique contribution to the development of religious education as we know it today. But the convention marks the call to new life after several years of relatively quiet existence, in response to a real need. Trends are developing in Christian education which need more than official consideration. They need the careful study and guidance of an unofficial fellowship of leaders of Protestant, Jewish, and Catholic faiths, such as is now provided only in the Religious Education Association.

This convention will be the first big event under the able leadership of the new General Secretary, Herman E. Wornom. Let it be the beginning of a service to religious education as significant as that rendered in the first third of the century.

Is There a Theology for Business?

RELIGIOUS EDUCATION has many ramifications. Some of the most significant are often overlooked, because of absorption in the routine aspects of the work. The series of six books being published by Harper & Brothers, reporting the Federal Council of Churches' study of the Church and Economic Life, represent possibilities which ought not to be overlooked.

These books ought to be read—by business people, by professional persons, by ministers, by all lay people, by students facing vocational decisions. They should be discussed in adult classes. That is why the *Journal* is giving space not only to reviews of these books, but to a series of three articles introducing them.

Mr. Charles P. Taft contributes the first of these, to be found in this issue. The second and third will be by Dr. Howard R. Bowen and Dr. Cameron P. Hall. The real purpose of the study will be accomplished only as it becomes a self-study by all of us, consumer as well as producer, processor, and distributor.

Is There a Theology for Scholars?

IF ANYONE squirms at the thought of the church having a look at economics, perhaps he will take some comfort in the fact that it is also having a look at professors. More accurately, just as Christian businessmen are having a look at themselves, professors are sharing their concern about Christian implications of and for their vocations.

But the scholars are doing it through a magazine instead of books. *The Christian Scholar*, published by the Commission on Higher Education of the National Council of Churches, was launched in March 1953 as the successor to *Christian Education*. It is helping to meet a real concern on the part of Christian scholars that their vocations square with the overall view of life which is theological. We salute *The Christian Scholar*, and Christian scholars.

Give the JOURNAL for Christmas! It's the right gift for parents, teachers, pastors, superintendents, missionaries, and others interested in Christian teaching. See page 48 for the special Christmas gift rates.

Man's Dilemma

by John C. Trever

ONE BEAUTIFUL DECEMBER DAY in Jerusalem, during the troubled months leading up to the partition of Palestine, I strolled past the Damascus Gate, pausing long enough to enjoy the familiar scene of the Arab market place teeming with its usual activity. People were apparently oblivious to the barbed-wire entanglements and huge cement road blocks which symbolized the terrible tragedy which had occurred there a mere two weeks before. Passengers boarded the busses waiting before the gate. All seemed peaceful as I lingered to drink in the scene.

Then, turning north along the Nablus Road, past the Garden Tomb, across a field and the Saladin Road, I entered the gate to the American School of Oriental Research.

Hardly had I reached the threshold of the school when suddenly a terrific explosion shattered the peaceful morning. Turning about, I saw a great cloud of smoke mushrooming up over the Damascus Gate! Soon the news came. Once again speeding taxis had worked their way through the barricaded Suleiman Road to cast several bombs beneath the busses standing by the Damascus Gate, claiming the lives of fifty-five innocent victims.

Five minutes before, I had stood within a few feet of the place where those bombs had burst! A cold sweat broke upon my brow as I sat down at my desk, overwhelmed by the realization of my own narrow escape. I was living in the midst of man's dilemma!

As tragedy followed tragedy in this land of the Bible, we who were studying in Jerusalem realized that we were living in Bible times. Our dilemmas are not new. They have been faced before, perhaps in a different dress, but none the less tragic.

The Bible is full of tragic stories, painting vivid pictures of man's dil-

lemas. The Psalms echo the agony of many a devout soul, seeking comfort in his God. The answer seemed easy when the ancient sufferer observed the travail of the wicked. Surely he deserved the punishment he received. But then a righteous man or nation suffered too! Why this, if God were just? The question posed a real dilemma.

Psalms 73, Habakkuk 1 and 2, Ezekiel 18 and especially the dramatic book of Job grappled with this problem. Never has it been adequately answered. Perhaps the best the Bible writers had to offer are the words of Job:

I had heard of thee by the hearing of the ear,
but now my eye sees thee; . . .

(Job 42:5, RSV)

This is not an answer, but the vision of God brought peace to Job's troubled soul. In God only can one find the answer.

One other Bible passage presents the matter so poignantly and is so beautifully presented in the new version that it deserves special attention. It is Jeremiah 12:1-5. With all the tragedies which befell his people as well as himself, Jeremiah's world seemed topsy-turvy. Right was "forever on the scaffold and wrong forever on the throne." In the midst of his anguish he took his complaint to God.

Righteous art thou, O LORD, when I complain to thee;

yet I would plead my case before thee.

Why does the way of the wicked prosper?

Why do all who are treacherous thrive?

Thou plantest them, and they take root;

they grow and bring forth fruit;
thou art near in their mouth
and far from their heart.

God, if you are righteous, if you are all powerful, why do the wicked have the upper hand? How forcefully Jeremiah echoes the anguish of many a heart! If you are really just, he continues, then why do you not:

Pull them out like sheep for the slaughter,

and set them apart for the day of slaughter.

How long will the land mourn,
and the grass of every field wither?
For the wickedness of those who dwell in it
the beasts and the birds are swept away,

because men said, "He will not see our latter end."

Jeremiah awaits an answer to his complaint. It was not what he expected, for God did not "pull them out like sheep for the slaughter." Rather, God challenges Jeremiah with the words:

"If you have raced with men on foot,
and they have wearied you,
how will you compete with horses?
And if in a safe land you fall down,
how will you do in the jungle of the Jordan?"

In effect God says, "You haven't seen anything yet! Buck up, old man, I need your help. Don't let me down now." Jeremiah was probably not satisfied, but he came through!

Just as it is difficult, if not sometimes impossible, for the parents to answer the child's persistent "why?" so is it probably difficult for God to give man the complete answer to his dilemma. But if the child loses faith in the parent who nurtures him, his "why's" will be turned into greater tragedies. So, if man loses faith in God, his Creator, his dilemma becomes greater. The only answer is found in reference in God. "The righteous shall live by his faithfulness," discovered Habakkuk (2:4b, RSV note); or as Paul interprets it in Romans 9:17, "He who through faith is righteous, shall live." (RSV)

One of the jewels of the new version is found in Romans 8:28, where the theologically difficult statement of KJV, "all things work together for good to those who love the Lord" becomes in RSV a comfort and a challenge to the afflicted: "We know that in everything God works for good with those who love him." Man's dilemma, the persistent problem of evil in his world, is not answered, to be sure; but he is strengthened to face life's tragedies, assured of the presence of One who cares. Man's dilemma is God's opportunity.

PRAYER

Lord of all life, we would seek the vision of thyself in the midst of the world's afflictions. Speak to our hearts, strengthen our faith, and grant us the peace that comes from knowing thee. Amen.

Dr. Trever is the A. J. Humphreys Professor of Religion at Morris Harvey College, Charleston, West Virginia. He was formerly Director of the Department of the English Bible, National Council of Churches.

Please Tell Me a Story

A CHURCH SCHOOL TEACHER was telling her junior class about Albert Schweitzer, the great missionary doctor in Africa. Not a sound could be heard as the juniors listened with eyes fixed on the teacher. Dr. Schweitzer was operating on his first patient in an old chicken house, with only an opening in the roof for light. Nearby clustered the relatives and friends of this foreigner. What if the operation should fail? Would Dr. Schweitzer's life be in danger from the angered Africans? But the patient awakened from the anaesthesia and said, "My pain is gone." So began a lifetime of unselfish service to others by one of the great personages of our time.

Why is such a story told in the church school? It is not a Bible story. But it does express a challenge juniors need: to serve others in the manner in which Jesus taught and lived.

A short time after the teacher had told this story, a mother phoned and said: "I want to thank you for telling such wonderful stories to Cathy. As we were doing the dishes last night she told me the story about this remarkable man, Albert Schweitzer. I thought she might have read it at public school but she said you told it in Sunday school. I was so pleased. One other thing Cathy said, which you might like to know. She said, 'Mother, I didn't know people were ever that kind. Imagine leaving home and going to a far away land to cure strange people. Yet, Dr. Schweitzer must be happy, for he is still in Africa today! Maybe I can be kinder to Joey from now on.'"

It has often been said that stories can help to build Christian character. Cathy's remark would indicate that this is true. In terms of our Christian education purposes, stories can also lead to a better understanding of

God and Jesus; they can create a desire to live more nobly, and may lead to a genuine worship experience; they can help the listener put himself in the place of another person. In addition, they serve many practical teaching purposes.

The curriculum materials carry a good many pages of narration, but often these stories are really only incidents used to introduce an activity or a discussion. A "real story" is one that is sufficiently developed to have structure, leading from an introduction through action to a climax and a satisfactory conclusion. It has characters which are real, not stereotypes. It leaves a significant impression with the hearer. Occasionally the curriculum materials contain a story of this kind, which may be lifted out of context and used over and over. Other sources are listed under age groups below. Each year the Friendship Press publishes story books for children which are frequently of permanent value.

Learning to tell a story

A story that is told is usually more effective than one which is read aloud. This assumes, however, that the story teller can use language which is appropriate and vivid. There are some classic stories in which the style is as important as the content; in such a case the story teller should either memorize it or be able to read it so well that the audience will hardly notice that he is reading.

In the case of most stories it is better for the narrator not to be tied to the language of the author but to be free to convey the ideas in his own words and with the full effect of his own personality. A story teller can establish at once a friendly rapport with his listeners and can change his style, if necessary, to hold their attention.

It is not hard to learn to tell a story. A fine book on this subject is *The Storyteller in Religious Education*, by Jeanette Perkins Brown.

(Pilgrim Press, \$2.) Briefly, the following steps may be used in learning and telling a story:

- a. Find the story that fits your need or purpose.
- b. Make an outline of the story, including the introduction, main events, climax and conclusion.
- c. Have a clear mental picture of the succession of events.
- d. Practice telling the story to an imaginary audience.
- e. Make the story your own and enjoy telling it.
- f. Look at your audience as you tell it.
- h. Use direct discourse whenever possible.

Stories with the nursery child (ages 2 and 3)

Very young children enjoy stories when told in connection with an activity such as dressing, eating or coming to church. Often the story of most interest is one made up on the spot to fit the situation as it arises. Words which speak of sound, such as the engine's choo-choo or the pitter-patter of rain, appeal to little children. A few characters and simple action make up the story. Stories may be repeated frequently.

Some nursery leaders may prefer to read stories rather than tell them since the vocabulary is important. However, these stories are so short it does not take long to learn to tell them in much the same language as that in the text. In the case of picture books, the teacher may hold the book facing the children, so they may look at the pictures explaining the reading material. Before beginning a story the teacher may show pictures of any objects or characters which may be unfamiliar to the children. For instance, some children may never have seen a donkey, but they are soon satisfied when they see a picture of one.

Only a *very small* group of nursery children should be expected to listen to a story at one time. Some may be

Miss Hanson is Children's Secretary and Editor for the Board of Christian Education of the Five Years Meeting of Friends, in Richmond, Indiana.



The Second Church in Newton, West Newton, Mass.

Nursery children like to look at the pictures in story books as they listen to the story.

reluctant to stop clay modeling, house-keeping or block building. Such activities are more important to their development than listening to a story, because what they need more is experience in learning to play and work happily with others.

Books for the nursery child, for use in the church, the home, and during an extra story period:

(Prices are subject to change. Order should be sent through denominational or local book stores.)

Jesus, the Little New Baby, *Mary Edna Lloyd*. \$1.00

A Book for Baby, (age 2) *Esther Bran*. \$1.00

Just Like Me, *Ruth McKay*. \$.50

The Little Seeds That Grew (Westminster Nursery Series)

The Little Family, *Lois Lenski*. \$.75

All by Herself; All by Himself, *Kay Clark*. \$1.98 each.

Stories to Begin On, *Rhoda W. Bacmeister*. \$2.25

Here and Now Storybook, and Another Here and Now Storybook, *Lucy Mitchell*. (Nursery sections) \$2.50 each.

Stories with the Kindergarten Child (ages 4 and 5)

For kindergarten children the sto-

ries are still simple in vocabulary and emphasis is on action. Short sentences, familiar surroundings, few characters, rhythmic repetition, are characteristics of these stories. The children may listen for three to five minutes, depending on the story and on their own interest in it.

The time for telling the story in the class session may vary. It may come at the beginning, or during a work period near the close. Sometimes there may be no occasion for a story and it should be omitted.

The child who has many ideas and wants to express them, may interrupt the story as it is being told. Interruptions may be accepted with an understanding nod and the teacher may endeavor to weave the child's contribution into the story.

Books for the kindergarten child, for use in the church, the home, and during an extra story period:

In Their Two Little Houses (Volume I of the Martin & Judy Series.) \$1.75

My Book About Jesus, *Esther Freivogel*. \$.65

Pelle's New Suit, *Elsa Beskow*. \$1.75

Esa (little boy of Nazareth), *Nevill*, \$.50

Kembo (little African girl), *Barnard*, \$.50
Rosita, a Little Girl of Puerto Rico, *Brown*. \$.85

The Happy Family, *Nicole*. \$.25

Stories for Little Children, *Pearl Buck*, *John Day*. \$2.00

Told Under the Blue Umbrella (Association for Childhood Education.) \$2.50

Stories with the primary child (ages 6, 7, 8)

A whole new world is opening to the primary child as he begins school and learns to live in a more routine way than before. The primary child is fond of stories which have sincerity and emotional appeal. He likes stories that are realistic, with plenty of action. The story should help the child to see pictures, to smell the flowers, and hear the bird songs. The story may have a more complex and dramatic plot than for younger children. He may wish to hear some stories again, but his desire for repetition is not as great as with kindergarten and nursery children. Primaries think concretely; hence, a person or object is exactly what it appears to be and he may miss symbolism entirely.

(Continued on page 41)

Organizing Older Adults in the Church

by Oscar P. Campbell

In every century each older person has possessed significance as an individual. But today in America more than one-eighth of our population are above 60 years of age; thirteen and a half million have passed the usual (65) age of retirement. The proportion of older people now makes them, for the first time, a political, social and spiritual force.

The church needs to see the tremendous opportunity present in the fulfillment years. The last quarter of life has possibilities too precious and too important for the church not to organize more effectively the older adult program. This article by Mr. Campbell begins a series in the JOURNAL on the older adult program in the church.

SCIENCE has added twenty years to the span of life within the lifetime of people now past sixty. Today people not only live longer but remain physically fit for normal activities many years beyond the customary time of retirement. Less than one-third of those between sixty and eighty years of age are now suffering from any chronic afflictions. Illness among these can be reduced still further by keeping them engaged in useful activities, with congenial associations in their extra leisure time.

A growing proportion of our present church membership is above sixty. Approximately eighteen million of these older people in our population now confront the church with a new and challenging opportunity. How will it be met?

We are finding it important to know the right terms to use with reference to these older adults. The word "old" has a sinister meaning to most of them. They refuse to be set apart in a special category and treated as problems. Many of them have a subconscious fear of the approaching insecurity, dependence and

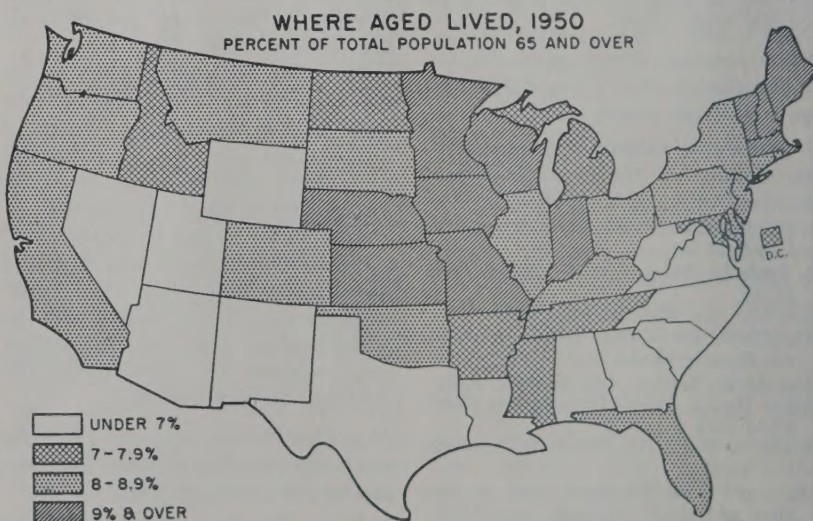
loneliness associated with the necessity of retirement. They want to be treated as persons retaining a sense of dignity and worth, not only for what they have been but for what they are. They deserve full opportunity for self-expression and the use of their time in useful service and continued achievement. They want to keep contact with their old friends and associates and enjoy the respect of young people with whom they are related.

Entering into the experiences of this age of achievement must become a promotion as significant as graduation is for young people, but not at such a definite age. Generally we include people who are past sixty years old and refer to them as older adults. It is suggested that any group in the process of organization choose its own name, possibly with a local significance.

Churches and church councils all over America are beginning to experiment in organizing for a more adequate ministry of service and fellowship for people in the last two or three decades of life. It is generally

agreed that no stereotyped organization for all churches will be acceptable or workable. It should be the responsibility of the board of education or a special committee, under the leadership of the pastor or director of education, to survey the existing organizations in the church and community to discover what improvements or additions are needed. On the basis of such a survey a program and organization should be designed to achieve the commonly accepted goals of Christian education on the post-retirement level of experience. The organization will be shaped to a church-centered, life-centered and Christ-centered program, much as has been done on the younger age levels.

The proposed survey will list all older adults with special reference to their needs. It will reveal who they are: married, single, or widowed, unemployed, living with relatives or alone, homebound or active. It will discover their special interests, talents, skills, sports and how they spend their leisure time. A careful study of their participation in the existing or-



From *Fast Book of Aging*, used by permission of the Department of Health, Education and Welfare, U. S. Government.

This map shows surprisingly that the largest concentration of older adults is in the Middle West and northern New England.

Mr. Campbell is Minister of the First Christian Church of Effingham, Illinois.

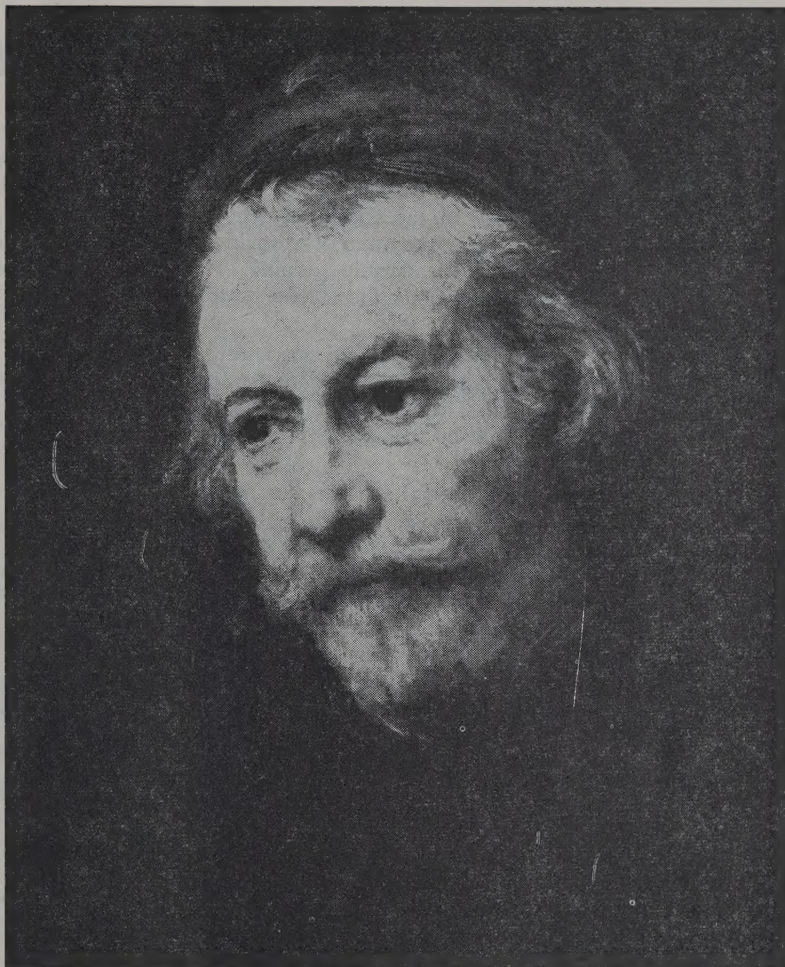
ganizations of the church and community, and of the extent to which the older adults' needs are being met by them will indicate how to proceed with any further organization.

As much as possible the interests of older people should be integrated into existing groups and their services should be a normal part of the entire life of the church. Those who are still active and qualified may continue to serve in positions of leadership with more time and wisdom to give than ever. However, it is unfortunate for a church when a few old people are entrenched for life in the same offices. Few old people ever know when the infirmities of age are such as to disqualify them for usefulness in a position they have held too long. A system of rotation in office will save many of them the sorrow of having to make one of their most difficult adjustments, and the church from serious discord.

These active older adults should be included in the organized plan of home visitation in the interest of evangelism, stewardship, and church attendance. They should be used for calling on the homebound members, conducting worship with them and leaving church literature with them. In women's societies and classes older people spend their leisure hours making useful articles and serving dinners in happy fellowship with each other.

Special attention must be given to needs of members who are homebound. They want to retain a sense of belonging to the groups in which they were formerly active. These groups should therefore be organized to keep in constant touch with them, supplying them with study and worship materials, remembering them with greetings, and refreshments on all special occasions. Some of the homebound will be happy to join in the making of useful articles, such as many groups provide for hospitals and children's homes. The homebound welcome the attention of young people. The church should arrange for the young people to visit them with programs of worship, especially in the homes for the aged in the community.

An important service which the church must not overlook is that of personal counseling for the aged. Many old people, in the inevitable course of nature, come into circum-



Rembrandt, "Portrait of an Old Man as St. Paul," from the National Gallery, London. Used by permission.

Older people want to be treated as persons retaining a sense of dignity and worth, not only for what they have been, but for what they are.

stances in which their personal problems are too much for them. Their personal affairs, such as making wills, managing estates, arranging for pensions, insurance, or social security benefits, must be taken care of before the infirmities of age disqualify them for these responsibilities. A well trained minister will have frequent opportunity to be helpful in these matters which are very personal and confidential. There will probably be lawyers, finance experts and social workers in his or a neighboring church who will be glad to handle cases beyond the competence of the minister. In all cases requiring material assistance the church should work in cooperation with any social agencies involved.

When it is found that the needs of older adults cannot be adequately

served by existing organizations, the church will be ready to sponsor a new group. A good way to begin is to invite all the eligibles to a tea or to some well prepared program and, before they adjourn, ask them if they would like to meet again. In due time they will wish to organize and plan for a continuous program of activities. They will then function as a part of the adult department of the church.

There are springing up many organizations catering to older adults. Some of them are meeting real needs for fellowship and activity. But the church must remember that persons need to develop spiritually as long as they live, and see to it that the church organization provides suitable opportunities for study and service to all its older members.

Workers' Conferences That Develop Workers

THE MONTHLY WORKERS' CONFERENCE holds no magic, but it can perform wonders if it is well planned. It can hold the key to success in the whole local church Christian education program. It provides one of the best opportunities for leadership training. It can develop an *esprit de corps* among the teachers and officers.

Topics for a full year of workers' conferences were suggested in *A Calendar of Leadership Education Activities*¹ in the May, 1952 Journal. These suggestions are still good and could guide a church in arranging its workers' conferences for the coming year.

It is not necessary to have special speakers for these meetings. Even if they were available, it might be better for your workers to conduct their own study and discussion. An abundance of resource material is readily available in the articles which have appeared in the *International Journal of Religious Education*. We have outlined a full year's program of workers' conferences based on articles which have appeared in the *Journal* during the last year, with a few from the preceding year and in coming issues.

A similar program can be based on articles which will appear from month to month each year. Taking the suggestions given below as a pattern, new articles can be substituted or added as desired.

It will be best, if possible, to have all the teachers and officers read the chosen articles in advance so that the meeting can be given to discussion of them and planning on the basis of them. If this is not feasible, each of several persons can be assigned the responsibility of reading one of the articles and reviewing it to the entire group, for discussion. Or several may read the same article and present it as a panel discussion. Some of the teaching methods described might be demonstrated by one of the group.

Obviously, the order of these meetings can be rearranged according to the desire of any group. Some churches will prefer to move certain subjects forward one month as preparation for the season ahead. If workers' conferences are not held during the summer, some of the suggestions given for those months should be used later, as all the subjects are important.

RESOURCES FOR WORKERS' CONFERENCE PROGRAMS

(Extra copies of the issues named may be obtained except in the cases indicated. For prices and address, see the contents page.)

October

RELIGIOUS EDUCATION OF CHILDREN

Entire special issue, "The Church Must Reach All Children," September 1953.

The Young Child Starts to Church, April 1952 (No extra copies)

¹Reprints of this article are available for 10c a copy from denominational sources or the National Council of Churches.

Please Tell Me a Story, October 1953

Christmas and the Young Child, November 1952

November

WORLD FRIENDSHIP EDUCATION AND STEWARDSHIP

The World Comes to Our House, June 1953

Don't Just Praise Them, Use Them, November 1952

How One Church Learns About Africa, December 1952

Missionary Education in the Local Church, February 1952 (No extra copies)

Doers of the Word, February 1953 (No extra copies)

How a Family Trained Its Children in the Use of Money, (Idea), November 1952

Teaching a Child to Give, July 1953

December

TEACHING THE BIBLE

Entire special issue, "Teaching the Bible Effectively," October 1952

Teaching with the RSV Bible, March 1953

A Fresh Approach to Bible Reading, February 1953 (No extra copies)

January

YOUTH WORK

What Do You Do with Junior Highs? April 1953

Teaching Teen-Agers More Effectively, June 1953

Youth and Their Adult Friends, May 1953

Church Programs for Single Young Adults, July 1952

Profile of Young Protestants, November 1952

A Profile of Christian Youth Around the World, March 1953

What Have You Done with Johnny? June 1953

February

BROTHERHOOD

The entire February 1954 issue is to be a special one on Inter-Group Relations and Christian Education.

Prejudice Is What You Make It, February 1953 (No extra copies)

Brotherhood Adventuring—Twelve-Twelfths of the Year, January 1952 (No extra copies)

Brotherhood Begins at Home, February 1952 (No extra copies)

March

PLANNING FOR THE SUMMER

Entire special issue, "New Patterns for Church Camps and Conferences," January 1953 (No extra copies)

Summertime Is Learning Time, February 1953 (No extra copies)

Junior Highs in the Vacation Church School, April 1953

Mothers Attend Vacation Church School (Idea), April 1953

April

THE CHRISTIAN HOME

Here Is What You Are Missing (using the Bible in the home), October 1952

The World Comes to Our House, June 1953

Teaching a Child to Give, July 1953

Family Prayer, June 1952 (No extra copies)

Adventures for the Family Through Books, November 1952 and November 1953

Adventures for the Family Through Records, October 1953

May

TEACHING METHODS AND RESOURCES

Pictures Are Good—If They Are Good, July 1953

The Small Church Can Use Activities in Teaching, December 1952

Please Tell Me a Story, October 1953

Flannelgraphs Are All Right, If—, June 1953

Junior Highs Like Action, January 1952 (No extra copies)

Good Planning for Juniors, January 1952 (No extra copies)

Spiritual Therapy Through Symbolic Movement, February 1953 (No extra copies)

Adventures for the Teacher Through Books, December 1952 and December 1953

June

EVALUATION

Mid-Term Exams for Our Church School, March 1953 (Reprints available, 5c each, \$3.00 a hundred)
Have the Primaries Learned Anything? July 1953
What Can Be Done About It? November 1952
Is Your Church School Safe? (Editorial) March 1953

July

PLANNING FOR THE FALL

Christian Education and the 1950 Census, March 1953
Organizing the Church for Older Adults, October 1953
Family Life on the Stage, October 1953
The Small Church Also Can Have Good Christian Education, March 1953
A series of articles on the use of more time—April, November and December 1952; March and July 1953
Year-Round Preparation for Church Membership, September 1952
Why Have Adult Classes? April 1953

Entire special issue, "Developing Volunteer Leadership," May 1952

Where Do You Keep It? October 1953

August

WORSHIP

Doorway to Better Worship, November 1952
The Small Church Can Have Good Worship, February 1953 (No extra copies)
Children Like Good Music, April 1953
Worship in the Workers' Conference, October 1953

September

THE TEACHER PREPARES

Prescription for Good Teaching, September 1952
Getting Ready to Teach, March 1953
Teaching Religion in the Kindergarten, May 1953
The Making of a Good Teacher, September 1952
The Real Teacher, April 1952 (No extra copies)

Worship in the Workers' Conference

by Helen F. Couch

WORSHIP—real and meaningful—is a prime requisite for every successful workers' conference. Often this program element is disposed of lightly with an opening hymn, an invocation, a prayer, or a "devotional" consisting usually of Scripture reading and comments.

Whenever we do no more than this about worship in our workers' conference, we are losing sight of one of the most important of our workers' needs and sidestepping our responsibility as leaders. Giving of themselves, as these workers do week after week, they need and yearn for spiritual food and renewal. What better opportunity is there than in the workers' conference?

"But there isn't time!" That is the usual reaction to any suggestion for more program content. True, time is limited. A long-drawn out worship period defeats its own purpose. Placed at the beginning of the meeting, it sets a slow pace which is difficult to quicken later on. If held at the end, when workers are already tired, some of them are likely to leave. The worship, then, must be brief and come at the most strategic time.

This makes careful planning imperative. Just as we plan for the dinner, the program features, the items of business, so the worship

must be planned. Planning must be done so carefully that mechanics are not apparent, and the worship experience comes as a high point—a seemingly natural part of the entire program.

Obviously, worship requires good leadership. The leader's own spirit will speak almost as loudly as the material he uses. A clear voice which can be heard by everyone, and sensitivity to the "feel" of the group and individual reactions are to be desired in the leader. It goes almost without saying, that the same leader should not appear at every meeting.

Achieving variety in the type of worship experience is not easy. When we pull away from the stereotyped, we are likely to go too far in the direction of novelties, and lose the message in an attempt to present it in novel form. The key, here again, is careful, imaginative planning. Lights, pictures, music, and other worship aids, can be used effectively from time to time, to intensify and dramatize the message.

Sometimes—and this can usually be foreseen in the planning—a program feature will, in itself, be a worship experience. On one such occasion a junior high group presented a dramatization. It came at the close of the meeting and was given for the purpose of showing what had been accomplished during a summer activities week. However, the message

was so direct and so sincerely presented that those watching the little play were led into a definite worship experience. The leader, realizing that the closing worship, as planned, would be an anti-climax, closed the meeting on the high note of the final scene with only a brief benediction.

In one workers' conference the subject of building an educational annex had been discussed rather heatedly. When the house lights went down and a spotlight came up on Sallman's Head of Christ at the close of the discussion, we were recalled to our true objectives. A voice from the back of the room began singing "We Would Be Building." We were reminded that ours is a task greater than building with stone, bricks, and mortar, more than walls and partitions. Ours is the business of building human lives, shaping and changing them into Christian persons. Then "O keep us building, Master . . .," sang the soloist, and the group left with a restored sense of common purpose although their ideas on an educational building might be at variance.

Another meaningful worship experience closed a workers' conference in which a teacher showed color slides and gave a commentary on her trip to Palestine. The final slide was a lovely picture of the Garden of Gethsemane. As it was pointed out that this was where Jesus prayed,

(Continued on page 46)

Mrs. Couch is Director of Christian Education at the First Methodist Church, El Dorado, Arkansas.

Handicapped Persons Need the Church

by Marian Howard

This is the first of a series of articles to appear in the JOURNAL on "The Church's Ministry to Handicapped Persons." The members of the editorial board feel that this is a subject of great importance and that these articles deserve the careful attention and the concern of all church people: ministers, officers, teachers, lay people and parents. The articles have been carefully prepared by leaders in this field, under the guest editorship of Mrs. Eveline Jacobs, Program Consultant for the National Society for Crippled Children and Adults, Inc., Chicago. The second article in the series, "Some Facts About Handicapped Persons," has been written by Mrs. Jacobs.

BEHIND EVERY HANDICAP is a human being who has the same basic needs as non-handicapped persons. As is true of everyone, a handicapped person is incomplete without the spiritual growth that comes through the fellowship and inspiration of the church. Yet the religious and social needs of handicapped persons tend to be neglected. The church is serving only a small percentage of the many children, young people and adults who have special need of its ministry because of a handicap.

Handicapping is no respecter of age, race, economic status or community. It comes to babies, children, youth, young adults, parents, middle aged, and older people. Some are born with it while others grow into it slowly in older years. Some have never known freedom from a handicap while others in full health are stricken with it in the flash of an eye. What a person does about his handicap is not his responsibility alone.

Miss Howard is Director of the Marian Howard School of Special Education in Atlanta, Georgia.

Every one of us shares that responsibility. Often our glances, our feeling of estrangement by it and our neglect places upon the person an extra handicap more difficult to bear than the physical limitation.

With the growing knowledge of rehabilitation of disabled persons, each day has brought new information on techniques of medical care, surgery and various kinds of treatment and training. Too rarely is reference made to spiritual values and to the pervasive, healing strength which grows out of faith and the sense of self-worth which comes from a maturing relationship with God and one's fellow men.

Handicapped persons are human beings with the same great needs common to all persons. Everyone needs recognition and a sense of achievement. Everyone needs security and the feeling that he will not suddenly be faced with problems too big to handle. Above all, everyone needs love, affection and friendship. Handicapped persons, those who deviate from the average physically, mentally or emotionally, can grow only within an environment in which their needs for love, security, recognition and opportunity for achievement are understood, approved and met. To help in meeting these needs and to contribute toward the right kind of environment for these people who are different is a big undertaking for the modern church, understaffed and confronted with the problem of offering an ever-increasing variety of services to all persons. But it is an undertaking that is challenging and can be richly rewarding. The church's neglect of this need is due not so much to lack of resources as to lack of understanding of the need and the urgency of meeting it.

Here and there, churches have met the needs of handicapped persons with imagination and affection.

It is time that their experience be shared and that all churches learn from it how to render this important ministry.

Help families understand

Acceptance by his family is the handicapped person's first and greatest need. Only when his family has accepted him can he accept himself and eventually find acceptance in society. Helping the family to accept a member who is different is both a responsibility and a great opportunity for the church. A minister with some training and experience in counseling often can help disturbed parents to become willing to let their crippled boy or girl attend Sunday school. An understanding teacher can help a group of normal children to understand a crippled child, and give him his rightful place in their fellowship. She can encourage them to become his friends and let him share their activities to the limit of his ability. She can help the handicapped child to understand why other children act as they do, and to accept them.

One minister worked patiently to help a reluctant mother who had kept her severely cerebral palsied daughter secluded at home. The mother felt that to protect her child from facing the outside world was the highest expression of her love. The mother put the minister off with first one excuse and then another—"when she learns to walk—when she learns to talk." Finding the mother unamenable to his suggestion that she let Julie come to Sunday school, the minister persuaded the teacher of a class of girls Julie's age to help him. These lively ten-year-olds took time to visit the little home-bound girl and found it fun. Her keen mind and sunny disposition had somehow survived her mother's despondency and she won the girls' friendship. Soon they were

taking turns pushing her wheel chair to Sunday school. Her pleasure in being a part of the group convinced her mother that the outside world need not be hostile to Julie.

The church can help parents to understand that failure to accept their child's limitations only leads to frustration and discouragement for the entire family. At the same time church leaders must realize that parental rejection of a handicapped child is an understandable reaction, based on resentment in discovering that they have produced a child who is not normal. They must have time to adjust to the problem. They must be given the assurance that their resentment is normal and is wrong only if it is harbored and allowed to grow. They must be surrounded by the affection of the people of the church while they struggle to make their adjustment. Thus through interpretation and support for the parents and the child and through education of others in acceptance, the church can play a significant role.

Accept them in regular groups

In initiating a church program for the handicapped we need to take care, however, that the program not become handicap-centered. This can easily happen in our eagerness to help and it is detrimental. Ordinarily

the handicapped persons should not be segregated in separate classes or shown favoritism—forms of over protection which only accentuate their differences and increase their fear of rejection. They want to feel that as people they are equal with others. It is best, whenever possible, to let them participate as members of regular groups. The danger of embarrassment which the handicapped person may suffer when too great a contrast is made evident between him and his brothers, sisters, and companions should be avoided carefully. Often a slight adjustment in program, hardly noticeable, will eliminate this embarrassment.

Special grouping within grades at church school may be helpful where a number of handicapped children attend one church. This plan was successful where eight junior aged children from a private school were grouped four to a table. One group included four girls who had severe speech problems, one of them also having no hearing. The second group, consisting of three boys and one girl, were all cerebral palsied youngsters who had great difficulty in hand coordination. All of these children had normal or near normal intelligence and benefited from their contacts with normal children during

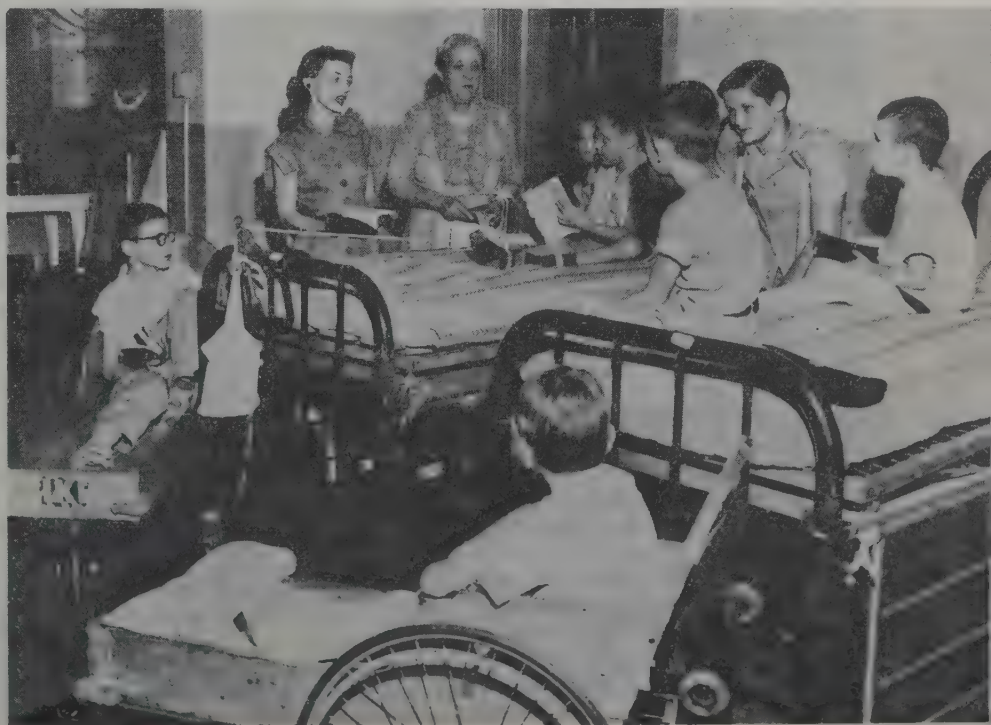
the worship period, where the differences between them were of less importance.

Whenever possible, the best way the problem can be met is to let the handicapped person share what the church already has to offer. A young man with epilepsy had stopped believing in himself and felt that he was a useless burden on society. Some members of the Men's Bible Class in a large city church became interested in him and invited him to attend their meetings. He came reluctantly at first; he was fearful and wary. But the men were friendly and he gradually began to feel more a part of the group.

The class roll was large but attendance was poor. Having a great deal of time and very little to do, the young man volunteered to get in touch with the members who did not attend and to try to interest them in the excellent program the class offered. He put his heart into the work and not only did a good job for the class but also gained for himself a new sense of personal worth.

During this time his fear of having a seizure—a dread of many epileptics—became very acute. Now that he felt somewhat accepted, the possibility of being rejected was all the more painful. One Sunday morn-

For thirty years Sunday school has been taken to the patients at the Crippled Children's Hospital in Richmond, Virginia. Mrs. James H. Grant (right), a member of the Ginter Park Presbyterian Church, was superintendent of the school for about 25 years. The church furnishes hymn books, literature, a small organ, and some of the teachers. Six classes are held each Sunday for 52 Sundays in the year.



Religious News Photo Service

ing the young mad did have a seizure. He knew with Job, "... the thing that I fear comes upon me, and what I dread befalls me." A doctor in the group took care of him. Afterwards no one showed any curiosity about the incident, so he gained self confidence from the experience.

These men had put forth the more than ordinary effort which the church must exert to make the handicapped person feel that he is a real person in spite of his handicap and is accepted as he is. They were practising the philosophy of Christ when he said, "You shall love your neighbor as yourself," because they gave freely of their love to the young epileptic. It is unfortunate that such incidents tend to be the exception rather than the rule in people's attitudes toward the handicapped.

Help them find faith and strength

The church can do much to modify and mold these attitudes by helping the handicapped person to capitalize on his own abilities and to make a better life adjustment in the community. He can learn not to lean on God or the church in a way that would provide escape from reality and limit his total development as a person, but come to believe in God, to learn to trust in him, and in the strength of that faith to find the way of self-realization.

It has long been a common practice for churches to install hearing aids in the pews to make it possible for the hard of hearing to participate in the service. This is a simple thing, and it is good. But what about the persons who are retarded mentally? Are we in the church helping them to find their place happily in the church and to live life to the full within the range of their capacities? What about the crippled, who often suffer more from the misunderstanding of their fellows than from the physical ailment? Are we helping them to live richly within their capabilities which are normal? What about the temporarily or permanently home bound, those whose recovery from an illness or accident is arrested by a feeling of inadequacy or by fear, those who are driven by the slow but steady progress of disablement to a terrific sense of frustration probably held in privacy, those whose handicap makes them socially awkward and therefore afraid of the

risks of normal companionship?

These need the church. They need the fellowship, the inspiration, the teaching, the opportunity for worship and service which the church is here to give. Many of them are among the "unreached"—not because of their indifference, but because of ours; not because they do not want the church, but because the church

has not made it clear that it wants them. As it learns to minister to them and to help them find fullness of life, the church will find itself greatly enriched by the contribution they can bring.

Handicapped persons need the church. The church needs the skills, the insights, the inspiration which they can bring to it.

Where Do You Keep It?

by John R. Scotford

DISCUSSING the need of storage facilities for the church school looks like an exercise in amplifying the obvious—only it isn't. Much observation leads me to believe that this is something which needs to be shouted from the housetops, or from wherever the attention of church people can be had.

Three considerations are making it increasingly important for church school teachers to have a place in which to put things away.

First, we are no longer instructing through the medium of words only. Let us hope that today few teachers consider that they have done their duty when they have stood in front of a class and "told it to them." We are using more work books, illustrative objects, worship centers, and miscellaneous materials all the time. The better the teaching, the more varied the approach, and the more paraphernalia that is required.

Second, thanks to the excessive cost of new buildings, and the increasing crowding in old ones, most rooms must now be put to multiple use. Rare is the teacher who can leave her things where she stops one week and find them still there next Sunday. One group must make way for another. This may mean the resetting of the room with a different type of furniture. At the very least, what one class uses in its lesson work must be removed before another class arrives.

Dr. Scotford, a consultant on church art, architecture and planning, lives in Mt. Vernon, New York.

Third, an orderly school must have an orderly setting. Good conduct is not something which can be achieved through exhortation. The best way to get quietness is to inspire it. Children are exceedingly sensitive to their surroundings. Their conduct is likely to match what they see about them. If the room is at sixes and sevens, if there are all sorts of things stuck here and there, they will accept this as an invitation to run around and add to the confusion which greets their eyes. If the room is quiet, they will be quiet too. Much of the time this is simply a matter of putting things away.

Elimination of the unnecessary is the first step towards order. Most churches need a few brave souls with good strong arms who are willing to throw things out. This is an area in which it is usually best to act without asking. If you advertise your intentions, you will be informed that so-and-so gave this, and will be mortally offended if it disappears, and that of course the time will come when the stuff in the corner may be needed. The joke is that things which vanish quietly are rarely missed.

One of our personal ambitions is to start a movement for the burning up of old pews. The seating salesmen of the past succeeded in overselling all of their customers. Most churches of any antiquity have taken out quite a few superfluous pews. Instead of really being disposed of, they have usually been stuck around in the other rooms of the building. Nothing can spoil an attractive room faster than misplaced old pews. They ruin



John R. Scotford

In the Neighborhood Church of Pasadena, cabinets matching the room architecture serve as attractive storage space.

the scene wherever they are put. The place where they belong is on the town dump.

The pictures of deceased deacons and departed dignitaries are a bit more difficult. Probably the best principle to follow here is concentration. If they can all be hung together on one wall, preferably a corridor, they will bother less than if scattered about.

Scenery, costumes, even books should be tested by the question, When are these likely to be used again? The less likely they are to be needed soon, the further away should they be put. Christmas, Easter, and Halloween come once a year and their trappings should not be cheapened by being exposed to the public gaze between seasons.

Getting rid of the unneeded is only the first step. After the decks have been cleared places must be found for the tools which are actually used week by week.

Here a simple principle comes into play. The value of storage space is in exact proportion to its nearness to where the things to be stored are regularly used. An attic or a balcony may be a good place for bazaar booths, but it is not the spot in which to keep the table used for a worship center, or the song books which will be needed next Sunday. Good planning is the secret of good storage. Using brains can go far toward keeping down the muscle work.

Janitor service is becoming both increasingly expensive and difficult to secure at any price. We know a minister who took over the job in desperation, with the wry comment, "I know I'm the poorest paid janitor in

the city!" Most church caretakers have seen a good many years and are a bit decrepit. To the young and able-bodied it does not look like a job with a future. So far as the church school staff itself is concerned, time is usually precious on Sunday morning. The quicker things can be put away, the more likely are they to be put where they belong.

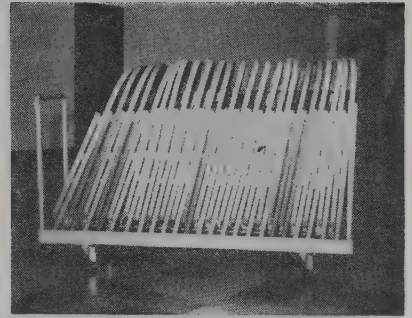
In all new building the church school workers should make themselves pestiferous with the powers that be on the subject of storage. Before the plans are approved a place to put away every chair and table should be arranged for. Closets should fit what is to be put into them. Shelves should be in the right places and at a proper height. Such things should not be entrusted to the architect alone or left with the building committee; they should be looked after by the people who will use them.

Two features should be incorporated into all new buildings. First, classrooms should have one movable wall to which storage cabinets are attached. This provides not only storage room, but makes it possible to change the size of a room if desired. Second, trucks or dollies for the transportation of chairs, tables, and even hymn books should be made a part of the plans. Care should be taken to see that the dollies can get over the doorsills and that they fit the storage closets for which they are destined.



John R. Scotford

A storage wall steps up the efficiency of a church school class room. This one is in San Marino, California.



V. E. Foster

Trucks or dollies for transporting furniture and equipment should be a part of the building plans.

Achieving good storage in an old building is more difficult, but not impossible. One way is to build closets in existing rooms. The objection will be raised, "But we need that space for the annual dinner or the Christmas bazaar." Here the point needs to be stressed that the church school which meets every week should take precedence over annual or semi-annual events. But it is also true that often building a closet merely shuts off from view space which will be used for storage in any case. Even the annual dinner cannot always crowd out the women's sewing machines or the kindergarten chairs.

For the church school the best solution to the storage problem is to build cupboards around the walls. To do this it is necessary to discover space which is free of windows, radiators, doors, etc. A new place for wall pictures may have to be found. A happy arrangement is to provide a low space for children's wraps and then build cupboards above them. If old bookcases and china cabinets are used they should be painted to match the walls. But often they take up more space than is necessary.

In every church there are people—not all of them male—who like to work with wood. With the shorter working hours and the five day week the problem of time and strength is not as difficult as once it was. Building storage cupboards for the church school is a wonderful project for a group of young married people. They will have a good time, and the efficiency of the church will be stepped up by their labors.

If you have a storage problem do not dodge it; face it. Instead of grieving in private, talk about it. With a little well-aimed agitation, almost any church can be stirred to action.

YOURS FOR THE ASKING

Keep sending in your questions about any phase of church school work—Sunday, vacation, or weekday schools, camps, conferences, etc. Also send in brief accounts of successful activities or programs for the "Idea of the Month." A letter used as an "Idea" is paid for with a Journal subscription to the author or to someone he may name.

The Idea of the Month

Parent-Teacher Fellowship Meetings

"What is a mezuzah?" This question asked by a high school girl as she overheard a conversation that I was having with one of the children's division teachers, jarred my complacency. Why should a child come up through the church school, studying the boyhood of Jesus, Palestinian homes and the customs of the Jewish people, and still ask the question "What is a mezuzah?"

There are no doubt countless reasons why, but it seemed to me that one place where we were failing noticeably was in the area of home-church cooperation. If the parents had the opportunity to know what the children were studying, if they could share with the children the beautiful stories and the exciting activities carried on in the church school, how much more effective our teaching would be!

In talking this over with the Minister, he suggested that we try a series of Parent-Teacher Fellowship Meetings on Sunday evenings during the fall and winter. We did this and the result has been the strengthening of our educational program.

We started with the nursery and followed through all the departments of the children's and youth divisions. Parents of one age group were invited to come for one Sunday evening to talk over the mental, social, emotional and religious growth of their children and how we could work together in the most effective way for their Christian growth.

A nursery was provided during the meetings so that all parents could come, and on the evenings that the various age groups in the primary

and junior departments met we invited the children to come with their parents and let them introduce their teacher to their parents. After a few minutes together the children were taken to another room for supervised recreation while the parents and teachers met with the Minister and the Director of Christian Education.

A great amount of planning and preparation was made for each of the sessions. Literature was displayed, along with charts showing the amount

of Bible included in the lessons, and the interests of the various age groups. Another table held books helpful for parents of that particular age group.

After the literature had been explained the Minister talked to the group, explaining what we were trying to do in the field of Christian education, discussing the interests of the children and the way those interests vary. He also talked about what we in the church school hope



A Succoth Booth in a Methodist Church

This picture was sent to the Journal by the Rev. Kendig Brubaker Cully, Minister of Education at the First Methodist Church of Evanston, Illinois, with the following information:

"In connection with a study of Thanksgiving festivals, the fifth grade children of First Methodist Church, Evanston, arranged a visit to Beth Emet Synagogue, at the invitation of Rabbi David Polish. The synagogue young people and their teachers entertained the Methodist children at a Succoth festival.

"Upon their return to their own church school class, the children decided to make a Succoth booth. They designed and built it themselves under the direction of their teacher, Mrs. Ellis M. Ruddick. They invited their parents to a worship service based on the Jewish ritual. In festival fashion, raisins and cookies were served to the guests after the worship service."

to accomplish. Time was given for questions and many parents were given help on problems vital to them.

Mimeographed sheets were given out, different, of course, for each department. On it were three helps: a listing of the characteristics and special needs of children of the particular age group concerned; the experiences through which the teachers were trying to help them grow religiously; and a list of five advances in religious growth which they hoped each child would have made by the time he left the department. In addition the sheet listed some helpful books.

Father-mother sponsors for each age group are being appointed and as a result of these meetings Parent-Teacher Fellowship groups will be formed to meet regularly. We are having more parent participation. When the children in the primary department were studying Palestinian homes, two of the fathers came on different Sundays to help in the construction of a Palestinian home made out of cardboard but large enough for the children to play in. A mezuzah was on the door. Parents and children are now discussing together the customs of that day and sharing the stories of the boyhood of Jesus. The parents are interested now and know what the children are studying.

Mrs. V. S. Story,
Director of Christian Education,
Pulaski Heights Methodist Church,
Little Rock, Arkansas.

Question: How Do You Make a Christmas Star?

What is the best way to make a star, to appear over the manger in a Christmas pageant? Most of the ones I have seen look nothing like a real star.

Abby Westenberg,
Chicago, Illinois

Answer

A realistic "star" is much easier to make than the large pointed ones often used. The best way I have found is to punch a round hole $\frac{1}{4}$ inch in diameter in the bottom of a tin can that has a tight-fitting lid, cut a slot in the lid about $\frac{1}{4}$ inch from the edge, and put a 25 watt electric bulb inside the can, with the cord running through the slot in the

lid. This can be mounted inconspicuously at the proper height over the manger, with the bottom facing the congregation. The light can be turned on at the proper time by turning a remote switch or by inserting

the plug on the other end of the extension cord into the electric outlet. The light coming through the round hole radiates just like the light from a real star, and makes an effective and realistic looking "star."

Virgil E. Foster

Why Should Churchmen Study Business Ethics?

by Charles P. Taft

HAVE THE CHURCHES any business considering, and in due course speaking out, on all the economic questions that seem to affect the way we earn our livings?

The churches, Jewish, Catholic and Protestant, from the pulpit, in their regional and national conferences, and in their organs of opinion seem to have no doubts about it. They have been talking about public questions, especially in economics, for a good many years. The first preacher on the subject, and a vigorous one, was Amos in the Old Testament. In the medieval days there was fairly strict church control of economic activity.

Miscellaneous laymen, and now organizations they have formed, object to this kind of church activity. Although they usually have little sympathy for Hitler, they give reasons curiously like his when he was called on by a delegation of Protestant bishops and clergy. He told them they could take care of heaven and all that, and he would take care of politics. The churches, and I include the substantial body of laymen and laywomen, will not agree to that. There are public issues and business problems and professional conduct which raise moral, ethical, and religious questions. The real problem is how

the churches should deal with them. The question of methods obviously needs careful and unexcited consideration.

The Department of the Church and Economic Life of the Federal Council of Churches was formed in 1947 to give that kind of consideration to that kind of question. There had been much activity in this field by the Federal Council, but I think it is fair to say that it had been pretty much in a crusading spirit for the under dog. Now it is an effort to find out what kind of questions keep all working men and women, rich and poor, awake nights, or should keep them awake nights; and to see what the churches can do to help them.

The executive of the department, Cameron Hall, suggested early in this operation that we really did not know much about the basic facts in this area. The Rockefeller Foundation as a result gave the Federal Council a hundred thousand dollars to look for the basic facts with some of the Foundation trustees certainly very skeptical of the practical possibility of any such effort.

But the outcome has been brilliantly successful, even with the results only half published. It turns out that there has been little or no contact or collaboration between economists and theologians. Not enough people have looked with care at the decisions which businessmen make, with all their effects on the community and

Mr. Taft, an attorney-at-law in Cincinnati, Ohio, is the chairman of the Department of the Church and Economic Life, Division of Christian Life and Work, National Council of Churches.

on thousands of individuals. No one has studied adequately the values which provide incentives for work. No one has looked at the effects on values of either too little income or too much income, or of rapid increases or decreases in the scale of income. Certainly there has been too little consideration of the effects of huge organization on ethics, especially organization in the form of pressure groups.

This may seem a pretty intellectual approach, I agree. But it is basic, and it can be translated into material of a much simpler character. This ought to give some answer to those looking for a good men's work program, for instance. Up to date the search for such a program, one that would bring laymen to the churches, has been ineffectual.

Some one may question my description of men's programs in the churches as "ineffectual." These programs generally center around a monthly dinner with a speaker, often a very pleasant social affair, especially in the smaller or suburban community. The relation to the work of the church usually appears most clearly as the finance campaign comes around. The usual theme of this "men's work" is, what can we do for the church? It may and often does include going after new members in an evangelistic campaign, but even there the "preaching of Jesus" is usually left to the pastor.

Surely that explains why such a small proportion of men, particularly of the business and professional leaders of the town, go to church. That activity is no answer to what keeps them awake nights. It is worth doing, of course, and I do it. But most busy men do not. Surely it is essential that the walls of the church should expand for six days of the week to the limits of all the activities in which its members engage.

The Federal Council of Churches study,¹ is now being published in six volumes. Three came out in January, February, and May of this year and three more will come out in the fall of 1953 and early in the winter of 1954. The series quite naturally begins with a thoughtful consideration of what our economic system aims to do. This is accomplished in a sym-

posium entitled *Goals of Economic Life*, edited by A. Dudley Ward.² The writers are a group of our top American economists, a biologist, an anthropologist, a psychologist, a jurist, a philosopher, a political scientist and sociologist, and two top theologians. These men discussed their outlines and their papers in two face-to-face meetings. The results were exciting. The theologians are now vigorous advocates of increased productivity; and the economists, or most of them, have moved even farther along the road to the general conviction that economics depends on the accepted, and the desirable, values of the people in the system. For nearly all of them the soulless "economic man" has disappeared like a bad dream.

The most pressing, and perhaps depressing, fact for most of us is the size and the momentum or inertia of big organization. Every one of us may be a citizen of some political subdivision, an employee of a company, a member of a church and a lodge, perhaps even a part of a large and occasionally oppressive family. We are bombarded with requests to join movements for some currently important objective. Pressure groups dominate the political scene. There may even be an organization for those who don't belong to any organization. A church operates in a highly competitive field in which there is expert use of organizing techniques.

These techniques in their present form are only seventy-five years old or so. Kenneth Boulding of Michigan has done a brilliant job of analyzing this *Organizational Revolution*,³ and Reinhold Niebuhr and some twenty-five or thirty other top people in the relevant fields comment on it. The colloquy is exciting, and though a loyal disciple of the theologian, I think the economist has the better of it. Boulding is a most interesting protagonist for the effectiveness of voluntary action in the economic system, and the values of plural decisions in an operation as big as ours.

In May Howard R. Bowen of Williams analyzed *The Social Responsibilities of the Business Man*.⁴ This is not something imagined in a study, but based on an organized sampling of business opinion in speeches, articles, books, and personal interviews

and correspondence. The book serves as a sound base for better understanding by church leaders of a business man's problems, and for the development of excellent material for men's group programs, in which business men can look at their own ethics and religion in their daily work.

The next product of the study is statistical, but in a most important field. It is called *American Income and Its Use* by Hoyt, and others.² When we are achieving the highest standard of living in history—bath-tubs and toilets, central heat, telephones, automobiles, prepared foods, T.V.—what does it all do to our sense of values? What is the low point where lack of income damages character, or the high point where a similar result shows for opposite reasons?

The fifth study, *The American Economy and the Lives of People*, by Ward, Leavy and Freedman, is the summary of three different procedures for finding out why people work. A carefully prepared polling process covered a good cross section, of perhaps one thousand persons. Thirty or more groups of all kinds, farm, factory, business, professional, well scattered geographically, considered in eight or ten weekly meetings an excellent discussion outline on the same subject. The psychology department at Yale did a limited number of detailed case studies on the same questions.

The final book in the series is *Ethics and Economic Life*, by Bowen, Bennett and others. This will be a discussion of the central economic issues raised in the five previous volumes. It will interpret the problems faced by Christians and the church today in relation to internal economic stability and America's responsibility to the world of nations.

The next step is popularization, especially for church uses, through summaries, manuals, visual aids and many other media. The material fits in most effectively with the emphasis, new in the United States, on ethical and religious discussion by vocational groups. A second grant from the Rockefeller Foundation will make possible consideration of the problems of professional people, farmers, and labor leaders, among others.

All in all, this is the most significant and exciting step in this generation toward effective unity between religion and life.

¹Now a function of the same department in the National Council of Churches.

²All of these books are being published by Harper & Brothers.

Adventures for the Family Through Records

by Imo Ruyle Foster

RELIGIOUS RECORDS can have an important place in family life. They can have a vital part in those experiences out of which children's habits, memories and decisions come. They can contribute something to a family which can be had in no other way as they bring the inspiration of the great music of Christianity, stories, Bible readings and children's songs to the home at the times they can be of most value.

Records are being produced in great numbers and care must be taken in selecting them for family use. Not every record which mentions God, Jesus or the Bible will give spiritual nurture. On some recordings hymns are so "jazzed" as to make them unfit for use, or have been turned into cowboy ballads. On others the biblical selections are not the best for family use.

In selecting records it is necessary that one keep in mind the age-spread of the family. Children come quickly to appreciate some of the great music for short listening periods. But they also enjoy simple music and stories which they can play often. This repetition may become tiresome to other members of the family and some parents give the children a small record player in addition to the one used for family listening. Children will enjoy their records alone, but they will also want to have a part in the family experience.

Recorded music in family worship

Religious records can be an excellent tool for the parents in the development of a meaningful religious life within the family. Recorded music, stories and Bible readings can be used in family worship. A music record may be used as the call to the worship period or to close it, and during silent prayer. Ronald Colman's reading from the Old or the New Testament may bring a thought which can be enlarged upon by a young person or adult. The family

can join in a prayer hymn with the National Vespers radio quartet in the recording of "Dear Lord and Father of Mankind."

One worship period could open with the reading of the twenty-third Psalm, followed by the playing of a few records which give different musical settings to Psalms.

Another worship experience could center around a poem written by one of the Negro poets and followed by a Negro spiritual sung by Marian Anderson. *Sacred Choruses* sung by the Robert Shaw Chorale and *Sacred Songs* sung by Helen Traubel will enrich a worship period. Members of the family can take turns using their ideas about records in worship and what may have been a mere routine can come to life.

Music for family fellowship

Any family which has experienced the confusion which often comes at the last call to a meal should experiment with the use of records as the signal. While the record is being played there is time for the last minute hand-washing, time for books to be put away or toys set aside, and for food to be brought to the table. This familiar music helps members of the family to gather, ready to bow their heads for the blessing of the food. If a hymn is used, the family can join in singing the last stanza as their thanks.

Music is good for the beginning of the day and also for rest periods and for the bedtime. Lullabies by Brahms and Mozart are included on the record *Songs for Sleepy Heads* which children will like. Some adults find an evening record time a help in relaxing before retiring. They, too, need reassurance of the goodness of life after a busy day. Hymns will prepare them to retire in peace, knowing God is ever near.

Children will long remember the music played to awaken them on special days. *Hymns of Thanksgiving* sung by the Robert Shaw Chorale can be used on Thanksgiving Day.

The Palms sung by the Canterbury Choir will remind the family that Palm Sunday has arrived. Some favorite music can be played to awaken one on his birthday.

Music for family study

The family can have an interesting time listening to and discussing music designed for use in a church service. Some of Virgil Fox' organ music or the record called *The Church Organ*, played by Robinson Cleaver, will give ideas about preludes, postludes and offertories. The playing and study of various kinds of hymns used in a service will show the reason for an opening hymn of praise, a prayer hymn and a hymn of dedication sung after the sermon. Bible passages set to music will bring new understanding of the Scripture passages learned in church school.

Discussions of this kind will help to enrich the church services for the whole family. If some of these records are played on Sunday morning as the family is preparing to go to church school there will be less confusion and rush, with more awareness of the day and its meaning. This may call for a bit more preparation on Saturday to do away with the children calling from one room to another to ask about the clothing to be worn or shouting from the front door about a misplaced Bible or book!

If children and young people have questions about the different ways their friends worship there will be an interest in playing recordings of Jewish and Catholic music along with some of the Protestant hymns. The family may want to read together the delightful book, *One God; the Ways We Worship Him*, by Florence Mary Fitch. It tells about the ways of worship for Jews, Catholics and Protestants. Greek and Jewish music and Gregorian chants from the record *2,000 Years of Music* and *Sacred Music of the Renaissance* sung in Latin by the Roman Vatican Choir will be useful.

A discussion of the work of the

Mrs. Foster is the wife of the Editor of the JOURNAL.

church at home and around the world will be enriched by hearing Dr. Albert Schweitzer play some of Bach's music on the organ or a great Negro artist like Marian Anderson sing some of the Negro spirituals. Some Folkways records give music and stories from many lands. Through records of this kind the family may gain insights about peoples with unfamiliar customs who are making a contribution to the world.

The *Music Master Series* is a help in acquainting the family with great music and great composers. Records about Bach, Mozart, Mendelssohn, Beethoven and others, with short stories of their lives, examples of their music and stories of experiences which brought forth some of their music will prepare children and young people to enjoy the great oratorios like "The Messiah" (Handel), "Elijah" (Mendelssohn), "The Creation" (Haydn) and others.

In a day when many activities tend to pull the family apart, records can be especially important as a unifying force. Quiet music and hymns can help solve family problems if all enter into a period of creative listening. Events and experiences will come into proper relationship when the body is relaxed and the bond of love and understanding is felt. Music can bring calm, balanced thinking and living.

Guides to Records

This is a transition period in record making. Rapidly the 78 rpm (revolutions per minute) are being replaced by the long playing (33 $\frac{1}{3}$ rpm) records. By the time this article appears many good records will be available which could not be auditioned during its preparation. The following publications will be helpful in making selections.

Schwann Long Playing Record Catalog is the most complete listing available. It is published monthly and is free at some record stores, sold for ten or fifteen cents at others. It gives classified listings of records and prices, and lists record companies, but does not give evaluations.

The American Record Guide, 115 Reed Avenue, Pelham 65, N. Y., edited by Peter Hugh Reed, is a monthly publication with record evaluations. It costs \$3.50 a year.

Notes gives information about records and about books on records and music. Send money to, Treasurer, Music Library Association, c/o Music Division, Library of Congress, Washington 25, D. C. \$3.00 a year.

Recommended Records

The following list of records is not exhaustive, but an attempt has been made to acquaint the reader with a variety of records, companies and sources of records for use in the home. Prices are subject to change. Most record stores can secure these records for sale. Many denominational publishing houses also have them.

Selections from the Old and New Testaments, read by Ronald Colman. Includes selections from II Samuel, Job, Psalms, Ecclesiastes, Proverbs, Song of Solomon, First Corinthians, and Revelation. RCA Victor, LM 124 Long Play, \$4.67.

In Joyous Song. Religious Music Record Series by Follett Publishing Co., Chicago. Produced in consultation with the National Council of Churches, Division of Christian Education. Songs for all ages. Includes "All Things Bright and Beautiful," "At Work Beside His Father's Bench," "This Is My Father's World," "Lord, I Want to Be a Christian," "All Creatures of Our God and King," and others. Album RA-1. 4 records. 78 rpm. \$5.00.

The Creation with Robert Beaven, narrator. Baptist Missionary Training School chapel choir singing. Excerpts from Genesis (RSV) read by Gerald E. Knoff. Universal. U 2169. 78 rpm. \$2.00.¹

Hymns of Comfort and Joy sung by National Vespers radio quartet. Includes "The Lord Is My Shepherd," "O Beautiful for Spacious Skies," "Dear Lord and Father of Mankind," "O Love That Wilt Not Let Me Go," "A Mighty Fortress Is Our God," and other hymns. Bibletone album J. Long Play \$4.85.

Songs of the Church sung by Frederick Jagel. Includes "God Is My Shepherd," "They That Trust in the Lord," "Arise, Shine, for Thy Light Has Come," "I Will Lift Up Mine Eyes," "Love Never Fail-

eth," and other hymns. Decca. DL 5363. Long Play \$3.00.

Mormon Tabernacle Choir of Salt Lake City. J. Spencer Cornwall, director, with Frank Asper at the organ. Includes "Guide Us, O Thou Great Jehovah," "Praise to the Lord," "Now Thank We All Our God," "Lift Thine Eyes," and other hymns. Columbia. ML 2077, Vol. 1, Long Play \$4.00.

Sacred Songs sung by Helen Traubel. Includes "O Rest in the Lord" (Mendelssohn), "He Shall Feed His Flock" (Handel), "Largo" (Handel) and others. Columbia. ML 4117. Long Play \$5.45.

Great Sacred Choruses sung by Robert Shaw Chorale. Includes "The Hallelujah Chorus" (Handel), "God So Loved the World" (Stainer), "Ave Verum" (Mozart), "Sanctus" (Gounod) and others. RCA Victor. LM 1117. Long Play \$5.72.

Psalm of David. Music composed by Norman Dello Joio and performed by the orchestra and chorus of Teachers' College, N. Y. State U. Helen M. Hosmer, directing. Is not sung in English. Concert Hall Record. CHS 1118. Long Play \$5.95.

Spirituals sung by Marian Anderson with Franz Rupp at the piano. Includes "Nobody Knows the Trouble I See," "Hear de Lam's a-Cryin'," "My Lord, What a Morning," "Were You There?" "On Ma Journey," "De Gospel Train," "Honor, Honor," "Ride on, King Jesus," and others. RCA Victor LM 110. Long Play \$4.67.

The Church Organ played by Robinson Cleaver. Includes "War March of the Priests" (Mendelssohn), "Evensong" (Martin), "A Trumpet Voluntary in D Major" (Purcell), "Lord God of Hosts" (Dekovan-Kipling), Decca. DL 5360. Long Play. \$3.00.

Music for Meditation played by Virgil Fox, organist. Includes "Scherzo" from

¹May be secured from most denominational publishing houses and from the National Council of Churches, 79 E. Adams St., Chicago, Ill.

How to Use This Issue of the Journal

The JOURNAL brings an unusually large number of valuable articles this month, most of them of interest to all readers.

For example, all teachers should read, "Please Tell Me a Story," "Where Do You Keep it?" "Pastor and Teacher—Colleagues in Evangelism," "Handicapped Persons Need the Church," and the article above on recordings.

Parents should read the articles on recordings, handicapped persons, stories, and on older adults.

The superintendent will find the two on workers' conferences a big help in planning his meetings for the year and will want to read every article.

The Religious Education Committee members will find the Campbell, Foster, Howard, Kalas, Daniels and Scottford articles "must" reading.

The Drama Committee will be interested in the Christmas play, the Daniels article and the "Christmas star."

Symphony No. 2 Opus 20 (Vierne), "Air from the G String" from Suite No. 3 in D Major (Bach), "Largo" from the New World Symphony (Dvorak), "Pomp and Circumstance March No. 1 in D Major" (Elgar), Columbia. AAL 20. Long Play \$2.85.

Christmas Hymns and Carols sung by the Robert Shaw Chorale. Includes "I Wonder as I Wander," "Go Tell It on the Mountain," and most of the familiar carols. Brief stories about the selections on the folder written by David Hall. RCA Victor. LM 1112. Long Play \$5.72.

Dickens' Christmas Carol, with Ronald Colman as Scrooge. Production directed by George Wells. One side of the record has "Mr. Pickwick's Christmas" told by Charles Laughton. Decca. DLP 8010. Long Play \$4.85.

Easter Hymns and Choruses sung by the Canterbury Choir, conducted by Macklin Marrow. Includes "Jesus Christ Is Risen Today," "Welcome, Happy Morning," "The Palms," and others. MGM. E 20. Long Play \$3.00.

Hymns of Thanksgiving, sung by the Robert Shaw Chorale. Includes, "O Worship the King," "For the Beauty of the Earth," "Praise to the Lord," and others. RCA Victor. LM 108. Long Play \$4.67.

Bach Chorale Preludes played by Dr. Albert Schweitzer. Organ music. Notes written by Dr. Schweitzer on the folder. Columbia. ML 4601. Long Play \$5.45.

2,000 Years of Music. Recordings arranged by Dr. Curt Sachs. A concise history of the development of music from early times through the 18th Century. Includes Greek and Jewish music, Gregorian chants, music by Bach, Handel and others. Decca. DX 106, 2 records. Long Play \$11.70.

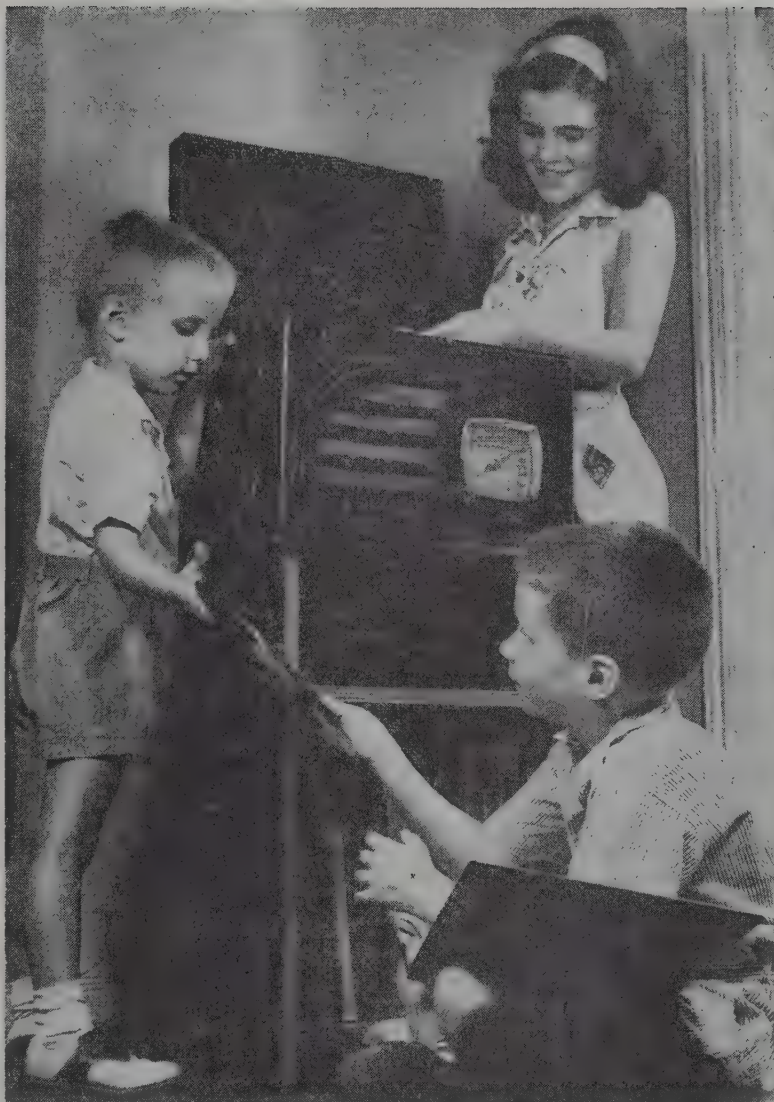
Sacred Music of the Renaissance sung in Latin by the Roman Vatican Choir. Recorded during its U. S. tour in 1947. Includes music of Palestrina, Victoria, Viadana. Words based on the Psalms and Jeremiah's Lamentations. Some of the music is said to have its counterpart in the paintings of El Greco. Mercury MG 10063. Long Play \$4.85.

Music of the Middle East—Palestine. Recorded in Israel. Includes a congregational prayer, a song of the month of fasting, wedding songs, recitation from the Qoran and the Song of Moses. Is not in English. Ethnic Folkways Library. EFL 1408. \$4.85.

(Ethnic Folkways records are produced by Folkways Record and Service Corp., 117 West 46th Street, N. Y. They have records of music and stories from many lands.)

Folk Tales from West Africa told by Harold Courlander. This collection has subtle humor which brings understanding of the African. One folk tale is a version of the creation story. Harold Courlander is known for his study of peoples of many lands. Folkways Records. FP 103. Long Play \$4.85.

Music Master Series. Each of these records gives a brief story of a composer's life, examples of his music and some of the experiences which brought it forth. There are several records in the series,



Elizabeth Gibbs from Monkmeier

Children enjoy music and stories which they can play often.

but this list includes a few whose music has become a part of the great sacred music heritage. Vox records. Long Play, \$4.00 each. VL 2500 Bach, VL 2510 Mozart, VL 2530 Mendelssohn, VL 2600 Beethoven.

Let's Listen to Haydn. Selections from Joseph Haydn's music. Narrative written by Cornelia Meigs, writer of children's books. Narrated by John Tillman. The Haydn Society, Inc., 30 Huntington Avenue, Boston 15, Mass. HSC 1. Long Play. \$3.85.

Moses in the Bulrushes, told by Claude Rains. For young children. Capitol CAS 3131. 78 rpm. \$1.10.

Songs for Sleepy Heads includes lullabies by Brahms and Mozart. This is a Childcraft record. The story of Childcraft began at a White House Conference. It was developed to assist parents in child training and guidance. There are many records available; some contain children's literature, others creative ac-

tivities, and still others give information about the arts and sciences. These records are prepared by fifty child specialists in thirty-five American universities and child-guidance centers. Mercury Childcraft, No. 16. 78 rpm. \$1.05.

The Carrot Seed told by Norman Rose. The story is by Ruth Krauss and tells of the little boy whose faith did not waver even though his parents and older brother were skeptical about the seed he had planted. The little boy knew it would come up—and it did. Children's Record Guild 1003. 78 rpm. \$1.15.

The Children's Record Guild and the Young People's Records are part of the Greystone Corporation, Educational Activities Division, 100 Sixth Avenue, N. Y. 13, N. Y. Canadian address: Owen Sound, Ontario. Their catalog gives descriptions and lists of records. These records are put out especially for schools and libraries, but many of them are also good for use in the home.

Family Life on the Stage

by Richard C. Daniels

A Family Drama Festival stimulates new interest in drama in a local church

THE FAMILY DRAMA FESTIVAL of the First Baptist Church in Worcester, Massachusetts, came about in an unexpected and creative way. The drama committee of the church had been inactive for years. However, many church members were interested in drama and all it could do for a church. When the new minister challenged the committee to plan a production which would highlight the family month observance of the church, the group accepted with eagerness. I was asked to work with the committee.

So little had been done in drama for so many years that the committee decided that one full-length play of high quality would be enough to tackle for the year. A good play about Christian family living, as suggested by the minister, might have great appeal for our families. If it could be done well it would pave the way for bigger and better things in drama in the future.

Two problems arose at the outset. A full evening of drama implied a three-act play done with all of the desirable theatrical trimmings. But no one seemed willing to take responsibility for such a load. No one was available to direct a three-act play, or costume it, or manage it, or play one of the long roles. However, many people seemed interested in doing a little something toward the venture.

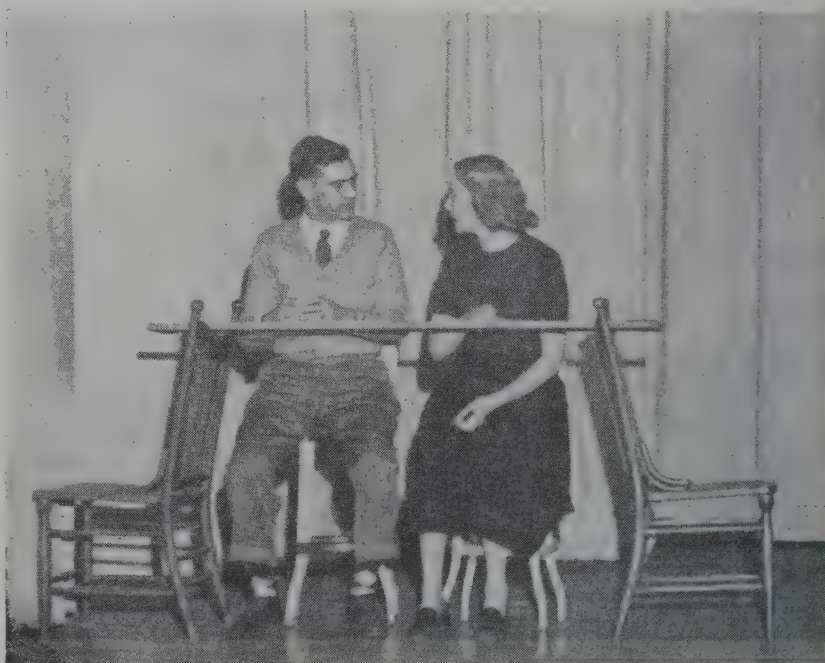
The other problem was a familiar one, that of finding a good play on the subject of Christian family living. Members of the drama committee read several dozen scripts but could find nothing that seemed quite suitable. Many of our best American plays had single scenes which seemed to show high moments in Christian family living, but no one entire play seemed definitely to epitomize the theme. Then it dawned upon us that

it might be possible to present scenes from several plays.

It happened that about this time I attended the fall convention of the New England Theatre Conference. At the noon luncheon I sat with seven people who really knew American drama. Taking advantage of this fact, I asked them to recall scenes of Christian family living in plays of current interest. They came up with some very good suggestions which, coupled with discoveries of our own drama committee, narrowed the field to six scenes by six of our best Amer-

ican playwrights, all of them from outstanding plays.

The scenes chosen were the following: The opening scene from *I Remember Mama*, by John Van Dreuten, which depicts the Norwegian family working at the family budget. The boy-girl water front scene from *Ah Wilderness* by Eugene O'Neil. Act one of *Sun Up* by Lulu Vollmers, in which the son, Rufe, goes off to war leaving his new bride and his widowed mother. An abbreviated version of *Claudia*, by Rose Franken, chosen because of the fine husband, wife,



First Baptist Church, Worcester, Mass.

One of the scenes from Wilder's "Our Town" presented in the Family Drama Festival.

Mr. Daniels is Director of Christian Education, First Baptist Church, Worcester, Massachusetts.

and mother-in-law relationship. The final part of the program was to be a series of scenes from the beautiful and moving play, *Our Town*, by Thornton Wilder. The excellent father and son, "facts of life" scene from *The Happy Time* by Samuel Taylor was the sixth scene selected, but it was dropped during rehearsal out of respect for any who might find it objectionable.

Two other plays which had been nominated were *Life with Father*, by Howard Lindsay and Russell Crouse and *Family Portrait* by Lenore Coffee and William Joyce Cowen. *Life with Father*, however, actually has little to say about Christian family living in any one scene, and *Family Portrait* seemed too complicated in its family relationships to allow for a clear glimpse of family life in the home of Jesus, in any short scene.

Thus it was decided to do excerpts from the five plays mentioned above, in the order in which they are listed. The two chief original problems were now eliminated: we had found suitable material for presentation, and everyone was pleased with the comparatively small amount of work each would have to do.

A separate director and a separate stage manager were chosen for each scene—all amateurs. The stage manager served as an assistant director and was responsible especially for prompting, furniture, props, etc. This division of labor made the director's work easier. None of the speaking parts was taxing.

The rehearsal plan was that each scene should be rehearsed separately for at least five rehearsals. We would then meet together for three concentrated joint rehearsals and a final dress rehearsal.

As the casts began to rehearse their scenes separately, the general feeling was that the plan would work, but that it might lead to a disjointed impression. We therefore decided to have a director-in-chief who would attend all of the rehearsals and direct the joint rehearsals. For this, the volunteer services of a professional director were acquired. By the same token, we decided to have a head stage manager whose particular responsibility would be lighting but who would supervise, coordinate and assist the five stage managers for the individual scenes.

The first joint rehearsal found each



First Baptist Church, Worcester, Mass.

The opening scene from "I Remember Mama," showing the Norwegian family working at its budget, was one of those selected.

of the individual scenes in surprisingly good condition. The best scene had been directed by a woman who had never done any directing before and had been the most reluctant to accept direction of a scene.

The Family Drama Festival, as we called it, was presented two evenings to over-flow audiences. All tickets were reserved before the night of the performance. The by-laws of our particular church provide that it can do nothing to raise money besides the one financial canvas held each year. This meant that our dramatic ventures must be supported by a free will offering taken the nights of the performance. The free will of the audiences was gratifying and more than covered expenses. The nearly eight hundred people of all ages who attended contributed \$261.26. Total expenses were slightly less than \$150.00, which included \$55.00 in royalties. Each of the play publishers had made special and reasonable royalty contracts for the two evenings of scenes.

All of those who saw the plays spoke with enthusiasm about them. It took no careful observer to conclude that future dramatic productions would be well received. The Finance Committee of the church showed its pleasure by increasing the budget of the drama committee by three hundred percent.

The seventy-five persons who participated in the production—actors,

directors, stage-managers, make-up artists, stage hands, ushers, etc., considered the project well worth the work involved. Many of them were interested in exploring the field further. The committee therefore decided that some specific course on the place of drama in the church and on methods of acting and production might be very profitable in view of expanding the drama program in future years.

As a result, a five-week course on "Drama in the Church" was held on five consecutive Wednesday evenings. The services of experts were secured for this course. Such subjects as the following were covered: "The Place of Drama in the Church," "Stage Courtesy," "Geography of the Stage," "Body Movement and Position," "Rules of Acting," "The Technical Aspects of Play Production," "Play Production as the Director Sees It," "Basic Make-up," and "Character Make-up." The course was well attended and it is already evident that it will raise the quality of the drama presented at our church.

By late spring the drama committee was busy planning the year ahead. They hope to do three plays, one this fall, one in the winter, and one next spring. The plays tentatively scheduled are, *What a Life*, by Clifford Goldsmith, *The Terrible Meek*, by Charles Rand Kennedy, and *Family Portrait*, by Lenore Coffee and Joyce Cowen.

Pastor and Teacher— Colleagues in Evangelism

A description of a successful plan by which pastors and teachers have talked and worked together on ways to bring about the evangelistic goals of Christian teaching.

by Harry H. Kalas

NOWADAYS we have outgrown the idea that the evangelistic job of the church is to be carried on predominantly by the minister. We now have common agreement that one of the major jobs of the minister is to stimulate and guide many other people in the evangelistic job of the church. The minister becomes a "shepherd of shepherds."

Evangelism is fractional and incomplete unless the motives of evangelism are brought to play upon every activity of the church. This is especially true of Christian education. Christian education begins where people are. That is where evangelism must begin also.

To meet this need we now have experience in pastor-teacher evangelism. It found its first expression under the title "Mission to Teachers." The values of this plan have been frequently verified by participants in the National Christian Teaching Mission. However, it must be adapted to each local situation. Outlined below are certain outcomes which pastors and teachers have a right to expect if they share in such a plan.

The pastor meets with teachers by departments

First of all, the pastor meets with each department of his Sunday church school. In the case of a very small church which does not have separate departments, the pastor meets with the one person who is re-

sponsible for boys and girls or young people at a given age level. In this meeting it is mutually understood that the following conditions prevail:

This is an informal meeting and not a class. The teachers should be guests of the minister. It would be preferable if the meeting were held in a church parlor or an informal living room. This meeting is not a one-way transaction. The teacher expresses viewpoints regarding the growth of personality which may have escaped the attention of the busy pastor. It is a sharing experience rather than one in which one person lectures to another.

Pastors and teachers will mutually understand that evangelism does not imply the premature forcing of some kind of commitment on people before they are ready for it. Neither does evangelism imply that the present good objectives of Christian education shall be forsaken. It does not imply that the teacher shall quit being a teacher and start being an evangelist.

On the other hand it is also mutually understood that in good Christian education the motives for teaching include getting a commitment and providing experiences of God which actually change the direction of human life.

What is done in this meeting

At this first meeting of the pastor with the department, the following three things are accomplished.

1. The pastor and the teachers review the psychology of the child at a particular age level. It is a good idea in advance of this meeting for the pastor to suggest to the teachers

that they review their own knowledge of the outstanding characteristics of the children with whom they work, and to read some book which summarizes these characteristics.

After a brief worship period, the pastor should open a discussion of the points at which children of this particular age might be guided to a response to God. It should be clear that this does not mean forcing upon the child the more "redemptive" aspects of Christian faith before he is ready for them. However, a teacher who is teaching a nature unit to a kindergarten child can do a better job of helping him to sense the nearness of God when she realizes the evangelistic possibilities of a child of this age.

2. In the second place, the pastor and the teachers together find ways by which the individual characteristics of each single pupil can be discovered. One of the best ways of doing this is for the pastor to give to each teacher a spiritual analysis form to guide the teacher as she "feels into" the life of each individual pupil. The form which is printed here is an example of the questions which the teacher ought to be asking as she tries to understand each pupil. This form is gone over very carefully in the conference.

It will become evident to the teacher at once that the form cannot be filled out at any one time. It probably will take months to do it adequately. In other words, this form becomes a guide to the teacher as she tries to work with each pupil. This involves frequent calls in the home and careful observation of each child.

In evangelism and in Christian education it is important to realize that the most common thing about people is that they are different. The pastor and the teacher might appropriately discuss certain individual pupils, so that the teachers will begin to realize exactly what is meant by the items in the questionnaire.

As a result of this discussion pastor and teachers alike will realize anew that neither teaching nor evangelism can be applied like patent medicine but that the impact of evangelistic teaching must be as various as human experience.

3. In the third place, the pastor and teachers agree on certain things which the department might do to

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help people achieve that relationship with God which is the very essence of Christian teaching and Christian life. Here are examples of what departments have decided to do:

The kindergarten department of a Sunday church school asked the pastor to spend several full periods with the department. It was emphasized that they did not want the pastor merely to come in for a few moments to grace the department with his presence. They wanted him there "from snowsuit to snowsuit,"—before the arrival of the first child and after the departure of the last one. Why so long? This department felt that the pastor is a symbol of what the church stands for and that children easily recognize him as such. For little children to have a friendly relationship with the man who symbolizes the life of the church is more than merely having such a relationship with another adult. Children are capable of making their own associations between this person and the church. Their sense of friendly fellowship with the minister increases their sense of love for the church. This, said this department, is evangelism.

One of the most effective junior departments known to this writer has as one of its major objectives the creating of anticipation by boys and girls for the pastor's class in religion which, in that church, occurs during junior high school age. This anticipation is more than emotional. There is actually an integration between the subject matter of the class session and some of the worship material used in the department and that which will come a little later when children are in a confirmation class. The teachers of the Sunday church school actually interview parents with regard to the enrollment of boys and girls in the pastor's class in religion. They spend a great deal of time telling the parents what must happen in the home if boys and girls are to come through the pastor's class in religion with a sense of spiritual fulfillment.

The pastor meets with the entire staff

After the pastor has met separately with each of the departments of his Sunday church school, there is a climax meeting in which the minister meets the entire church school staff.

Pupil Spiritual Analysis Sheet

Home Situation

- a. Are the parents of the student: (1) members of the church, (2) regular attenders at church?
- b. Are the parents: (1) eager for the complete religious nurture of their children, (2) casual in their attitude, (3) cool and indifferent?
- c. Are the parents enrolled in the Sunday church school?
- d. Does the home have some form of group family worship?

Attendance and Attention

- a. Is the church school attendance of the child: (1) regular, (2) irregular, (3) only occasional?
- b. Is the student: (1) always attentive and interested, (2) occasionally interested, (3) cool and antagonistic?
- c. Is the pupil: (1) an aggressive leader type, (2) a follower of group patterns?
- d. Do the attitudes of the pupil indicate: (1) growing interest, (2) diminishing interest?

Religious Temperament

- a. What types of group activity seem to get the best response from the pupil?
- b. Does the pupil respond freely to group: (1) prayer, (2) hymn singing, (3) discussion, (4) activities projects, (5) material presented by the teacher?
- c. Is the pupil: (1) emotionally sensitive, (2) emotionally placid, (3) emotionally defensive against religious appeal?
- d. Considering his age, do you feel that the pupil has grasped the tenets of religion and its ideas: (1) exceptionally well, (2) average of the class, (3) poorly?
- e. Are there points at which you feel that the pupil's religious developments ought to be enhanced, considering his age? List the points.
- f. Judging by his present attitude and growth, do you predict that the pupil will respond normally to the deeper appeals of religion when he has opportunity by virtue of age or occasion?

In this meeting three things occur:

1. Each group tells some of its evangelistic intentions. This gives a sense of continuity between the departments of the church school which is often lacking and ties all of the departments to a central redemptive purpose. This sharing of experience often leads to new insights as to ways in which the church may better guide individual boys and girls.

2. Plans are made for an outreach into the community which touches people who are not now related to the church. Very often the Sunday church school group must appeal to the church as a whole for help in this matter of the discovery of unchurched people.

3. The final function of this meeting is perhaps the minister's most important spiritual function. The pastor takes a period of time in which he tries to be of practical help in guiding his teachers into a deepening of their own spiritual lives. In doing this he is indeed a "shepherd of shepherds."

The climax of the plan

This is very important to any adequate conception of evangelistic teaching. Evangelism, from our point of view, is not so much a matter of method as it is a matter of contagion. The Christian witness is not so much a matter of words as of life. It is not enough for the pastor merely to admonish his teachers to deepen their spiritual life. He must show them how, in very practical terms.

For instance, in one situation, a pastor suggested that each teacher engage in a spiritual exercise in which she would take one of the Pupil Analysis Sheets and simply "brood" over it. In a spirit of prayerfulness she would ask herself the questions on the sheet as they concerned one of her pupils. She would draw upon her recent experiences in his home. She would recall her last five experiences with him. The pastor ended by saying, "If you will do this for a while, I do not need to admonish you to pray for the child.

(Continued on page 46)

Opening Their Treasures

A Christmas Pageant

by Frederick L. Fay*

THE MESSAGE of this pageant is that the spirit of adoration and giving which attended the nativity event did not end with it. It has continued through the centuries, and all partake in it who worship and present gifts to the Christ today.

In this pageant we see the manger and the shepherd and the wise men who bow in adoration as they make their gifts. These are followed by others who in the spirit of adoration present their gifts,—martyrs, builders, composers, artists, soldiers, sailors, nurses, missionaries and others, right down to the boys and girls and adults of our own church today.

This pageant is designed to be given in the church itself as a service of worship for the whole congregation of adults and children. The special Christmas offering, whether of money or of gifts, is given special prominence in the pageant. Of course the congregation should be motivated in advance to give this money, although room is made for an announcement.

The pageant should be freely adapted to the local situation. It has been produced very elaborately and it has been done very simply, though with care and good taste in every detail. Both productions were very impressive.

Setting

The platform or chancel should be made as beautiful as possible. A few fir trees or branches and poinsettias, well placed on the sides, will add beauty as background for the groups and contribute to an out-of-door atmosphere. Well back on the center of the platform or chancel is a manger, with straw showing over the edge. A concealed electric light bulb in the manger is placed so as to throw light up into Mary's face as she bends over it. There is a low stool for Mary to sit on. A screen should be placed in front of the manger until the proper time in the pageant.

It will be best to have the church dimly lighted during the pageant. Naturally the manger, with Mary and Joseph, will stand out as the dominating unit. Flood-

lights of some sort are essential to light the larger group as it forms. A spotlight could be used effectively on each entering group. For directions for making a realistic star to hang over the manger, see the item on the "Yours for the Asking" page in this issue.

The PROPHET may read from a scroll, though it would be more effective for him to speak from memory.

The various parts of the Pageant may be planned and practised separately, requiring only one full rehearsal. If the Director is experienced and there is plenty of time for rehearsals, the stiffness of the tableaux may be broken by natural bits of "business," timed not to distract attention from the Reader.

As in any pageant, the effectiveness depends on a beautiful setting, colorful costumes, sincere action, skillful grouping and lighting, and an atmosphere of reverent purpose throughout.

The presentation will take about one hour.

People of the Pageant

Fifty or more persons of various ages may be used, if desired, plus a chorus. A smaller number may be used if necessary. The costumes are for the most part suggested by the nature of the characters.

A READER, in clergy gown or choir robe.

CHORUS OR SOLOIST, OR BOTH

CHILDREN'S CHORUS

PROPHET

8 ANGELS (young girls)

JOSEPH

MARY

4 SHEPHERDS (one may be a boy with a lamb)

3 WISE MEN (preferably soloists who can sing "We Three Kings")

3 BOY ATTENDANTS to Wise Men.

MARTYRS—3 adults and 2 children. Dressed in Roman costume, in white.

May carry palm branches, the symbol of eternal life.

BUILDERS dressed in medieval costume and carrying wooden hammer, saw, boards, etc.

COMPOSERS carry music manuscripts.

ARTISTS wear smocks and carry palettes and brushes.

TRANSLATORS, several, in costumes of the 14th and 15th centuries. Carry sheaves of paper, very old volumes, ancient ink bottles and pens. One or two may be in modern dress and carry a copy of the Revised Standard Version of the Bible and the Bible in some foreign language.

MISSIONARIES—4 or 5 men and women. All or part of their costumes may show what country they serve, such as a turban, a serape, a sari, etc.

A SOLDIER and A SAILOR

RED CROSS NURSES in costume and other Red Cross workers; hospital NURSES,

GRAY LADIES.

REPRESENTATIVES of local church officers, committees, and teaching staff. They may carry record books, curriculum materials, and anything else suggestive of their duties.

BOY SCOUTS and GIRL SCOUTS (or 4-H Club or other organization suited to local situation); YOUNG PEOPLE dressed in overalls and carrying paint brushes and buckets or shovels.

The Pageant

All lights are out except dim candle-light, if possible, while congregation sings carols by memory or from words thrown on screen at one side of the platform by a projector. Or, carols may be sung from books before the lights go out.

(The PROPHET enters stage R, and from R gives his prophecy.)

PROPHET:

The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined.

For to us a child is born, to us a son is given; and the government will be upon his shoulder,

and his name will be called "Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace."

Of the increase of his government and of peace

there will be no end, upon the throne of David, and over his kingdom,

to establish it, and to uphold it with justice and with righteousness from this time forth and for evermore. The zeal of the Lord of hosts will do this.

(Isaiah 9:2,6,7 RSV)

(The PROPHET leaves L.)

CHORUS, or SOLO: "O Come, O Come, Emanuel," first stanza.

(ANGELS enter R and L, cross to opposite sides and stand in lines on slant to back. Soft music while action is going on, continuing until the READER enters L and stands L.)

READER: Recites Luke 2:1-7

(After the reading starts MARY and JOSEPH enter slowly from side door and come to center in front of platform. As they go down the center of the platform, between the two rows of angels, light must be sufficient for them to be seen. They go behind the screen at the back, as though into the inn. Timing should be so that MARY and JOSEPH are out of sight by verse 5 of the scripture. As soon as the reading is ended the children's chorus begins.)

CHILDREN'S CHORUS: "O Little Town of Bethlehem," first stanza

READER recites Luke 2:8-15

(During this reading the SHEPHERDS come slowly up the center aisle. Following the reading, the CHILDREN'S CHORUS sings. Timing is for the SHEPHERDS to reach the front of the platform as the first stanza of the carol is ended.)

CHILDREN'S CHORUS: "It Came Upon a Midnight Clear," first stanza.

(During the reading, two of the ANGELS quickly move the screen aside, revealing MARY and JOSEPH bending over

*West Lynn, Massachusetts.

the manger, as light from an electric bulb is thrown on their faces. SHEPHERDS show surprise and reverent joy. They approach the manger slowly, kneel and bow, then group themselves stage R, near manger, and half facing it. Soft music until group is formed.)

READER recites Matthew 2:1,2

PROCESSION OF WISE MEN:

(It will be very effective if a star can be lighted high above the manger as the reader begins.) The WISE MEN advance, majestically, from rear of church about 15 feet apart, each accompanied by his young attendant who bears his master's gift. Each WISE MAN sings a stanza of "We Three Kings of Orient Are," as they proceed to the platform.

(One at a time each mounts the platform, walks toward the manger, takes from his young attendant the gift he has brought, advances a step or two, holds up gift, bows low, and places gift before manger. Then he kneels and bows and takes his place, with his attendant, grouping at L. Only one WISE MAN should be on platform in action at a time. During this action the organ continues to play softly.)

READER:

The opening of treasures for the Christ did not cease when the Magi left their gifts at the manger. Only a few decades had passed after the death of Jesus when there came the first of what was to be a great multitude of those who chose to lay down their lives rather than to waver for an instant in their loyalty to Christ.

"They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated—of whom the world was not worthy—wandering over deserts and mountains, and in dens and caves of the earth."

So the early Christians, persecuted, and martyred, opened their treasures and brought forth the priceless gift of their unswerving devotion and allegiance, and presented it to their Lord and Master.

PROCESSION OF MARTYRS:

(During the reading above the MARTYRS enter, L. They come in front of the platform, then down the center to the manger. They kneel, bow, lay palms before manger, then group themselves R, next to SHEPHERDS.)

READER:

The years passed. Christian groups increased and strengthened. Then creative minds sought, through the particular abilities with which they were endowed, to translate into forms of beauty and permanence certain truths which had possessed them. They built great churches and cathedrals with spires pointed heavenward as reminders of man's need of God. The lofty naves of the churches brought solace and inspiration to man's living.

Great composers of music, through oratorios, masses, and hymns helped man

¹For directions to make a simple but effective star, see "Yours for the Asking" in this issue.

to worship by expressing that which he could not utter for himself.

Great artists reproduced on plaster and canvas important moments in the life of our Lord. They captured significant moods and characteristics; they revealed to man certain realities which he had seen but dimly.

So these men of the arts opened their treasures and laid at the feet of the Master the results of their dreams and their skill.

PROCESSION OF MEN OF ARTS:

(During the reading above, enter BUILDERS, COMPOSERS, ARTISTS, R, advancing in front of platform, going up, then proceeding to manger. They kneel, bow, present gifts, group themselves L, next to WISE MEN.)

READER:

For centuries the Bible was a closed book. It was printed in a language which few people could understand. The priests discouraged or forbade any who tried to make it available in a common tongue. Then came John Wyclif who said, "I would that every plow-boy might be able to read the Scriptures in his own language."

And Wyclif was the first to translate the New Testament into the English language. Others made translations into their own languages. Today it has been translated in whole or in part into more than a thousand languages. In our own time and country scholars have worked for many years to bring us the Bible in English that is correct and as easy as possible to understand. So these Bible translators opened their treasures of learning and understanding and consecration and gave their hearts and minds to his service.

PROCESSION OF THE TRANSLATORS:

(Enter the TRANSLATORS, L, proceeding as the others. They kneel, bow, present gifts and group themselves R.)

READERS:

The missionaries of the Cross, who believed that Jesus meant what he said when he spoke the Great Commission, "Go ye into all the world and preach the Gospel," answered with gladness and enthusiasm. They have given life-times of service at home stations and in far distant places of the world,—teaching, preaching, healing, farming, building Christian character and raising standards of living, serving as centers of Christian contagion in whatever area they have lived. Opening their treasures they have offered their choicest gifts to their Master.

PROCESSION OF MISSIONARIES:

(During the reading above, the MISSIONARIES enter R, and proceed as the others. They group themselves at L.)

READER:

In time of war, men are drawn from all walks of life and are trained to serve their country as soldiers and sailors in a great variety of ways. This sudden removal from the normal flow of life involves many sacrifices. Some of these young people maintain their Christian faith and standards of conduct in spite of great temptations and vicissitudes, and offer their serv-

ices in the hope of a world where the reign of God may eventually be supreme, and world peace a reality. There, too, comes the opening of treasures and pouring forth of gifts.

PROCESSION OF MILITARY MEN:

(As the above is read, SOLDIERS and SAILORS enter L, and proceed as others. They group at R.)

READER:

Many others there are whom we often take for granted because they merge themselves so completely with their tasks. These are social workers and doctors and nurses who have definitely chosen to follow the example of the Christ who went about ministering to the distressed and suffering. There are many others who do this in their spare time, as volunteers, such as the Gray Ladies in the hospitals, the Red Cross workers who are at the scene in times of dire emergencies. And there are the multitude who gave a little of their blood from time to time, to bring life to those who need it. These, also, open their treasures and present their gifts to Him who went about doing good.

PROCESSION OF NURSES, ETC.

(During the above reading the NURSES, Red Cross workers, GRAY LADIES, etc., enter R and proceed as the others, grouping at L.)

READER:

In every church there are officers and committee members, teachers and youth leaders,—lay men and women who believe in the church as the best instrument to continue the work of Jesus their Lord. Because of this they are glad to devote their God-given abilities to the work of the church. They call on new-comers, look after the upkeep of the church, raise the money for the budget, teach church school classes, attend leadership schools to improve their methods, go with young people on summer conferences, work in the library or the kitchen, or wherever their services are needed. These church workers, already busy folk, open their treasures of ability, time, and skill and offer them to the Christ.

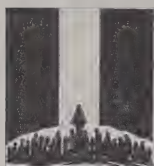
PROCESSION OF CHURCH WORKERS:

(During the above reading representatives of church boards and committees and of the teaching staff enter L, and proceed as the others, grouping at R.)

READER:

A multitude of teen-age boys and girls are enrolled in the youth fellowship of our churches. They join together not only for study and for recreation and fellowship, but for service. They go to work camps where by physical labor they make some church or home or play ground or community center more useful for the people who need it. There are other organizations, too, to which our young people belong, the Boy Scout or Girl Scout movements, or the 4-H Club or one of the Y's. These also have their programs of loving service and help to prepare our youth for wholesome and useful living. The money, the labor, and the friendships of our young people with other youth

(Continued on page 41)



Primary Department

by E. Ruth Alden*

THEME FOR NOVEMBER: *O Give Thanks unto the Lord; for He Is Good.*

For the Leader:

This month the boys and girls will trace the stories of thanksgiving through the Bible. It will be the aim of the leaders to make the stories live for the children in such a way that the people of Bible times become examples of "thanksgiving" so appealing as to affect the boys' and girls' own attitudes. However, we are beginning with the migrants' harvest, the "known," or present-day setting, and proceeding to the "unknown," in this case the Bible stories.

Visual material for this month should be ordered in advance. "The Story of Thanksgiving"—35 mm filmstrip, color, S.V.E. Also, all available flat pictures of thanksgiving, Bible, Pilgrim, and modern. For service No. 1, the "Aboard for Adventure" record, "Why Can't Sammy Stay?" is suggested as a substitute for the story. This is in Series 2, "Adventures, U.S.A." Apply for cost to the Pilgrim Press, 14 Beacon Street, Boston 8, Mass.

Write to your denominational headquarters and obtain a list of service projects to which your department might contribute. Perhaps the boys and girls would be interested in CROP, an approved interdenominational agency. This organization is sending food and milk to boys and girls all over the world. A leader's packet can be obtained from CROP, Elkhart, Indiana. Giving is a way of expressing thanks, and boys and girls should be helped to express their thanks in this way. Helping migrants is also a good service project. Money may go through denominational channels.

Hymns are found in *Hymns for Primary Worship* (Westminster Press and Judson Press), or *Worship and Conduct Songs* (Southern Presbyterian).

Again the scripture will be repeated many times to help the boys and girls memorize without too much effort.

Reference books are *The Book of Three Festivals*, by Amy Lillie, E. P. Dutton & Co., and *Observing National Holidays and Church Festivals*, by Martin, Bethany, 1940. See also the article, "Please Tell Me a Story," on page 4 of this issue.

1. Harvesting the Seeds

PRELUDE: "Come, Ye Thankful People"

WORSHIP CENTER: The chart of eatable seeds made during October, with a vegetable "bouquet" in front of it.

CALL TO WORSHIP: Echo reading of Psalm 100 (The boys and girls repeat the phrases read by the leader.)

HYMN: "How Strong and Sweet My Fa-

ther's Care"

PRAYER: "Father, We Thank Thee for the Night"—prayer to be said by all with leader. Words can be found on page 26 of *Worship and Conduct Songs*.

HYMN: "Praise Him, Praise Him"—to be sung as offering is brought forward.

OFFERING:

Say:

Enter into his gates with thanksgiving,
and into his courts with praise!
Give thanks to him, bless his name,
For the Lord is good.

(Psalm 100:4-5a)

Sing: "Father, Bless Our Gifts Today"
(*Worship and Conduct Songs*) or
"Thy Work, O God, Needs Many Hands" (*Hymns for Junior Worship*)

CONVERSATION: Using the chart, talk about the seeds we eat. Let the boys and girls name the vegetables in the "bouquet" on the table. Ask how many grow their own vegetables, and where the market gets its vegetables. Do the farmers in their community gather the vegetables they raise, or do they hire migrants to do it?

RECORD: The record, "Why Can't Sammy Stay," from the "All Aboard for Adventure" series No. 2, may be played here. Or you may use the following story.

STORY:

THE PEOPLE WHO HARVEST FOR US

Marie stood outside a tent watching her father pack the last of all the things they owned onto the old truck. She sighed a little, and her mother turned and looked at her oldest daughter. "Perhaps we will have a small cabin at the next farm. We will gather squash or beans at the next place."

Marie did not smile at her mother. She just shook her head. "I would rather live here in a tent than to move on to a farm with a cabin. We have been here almost two months and I have gone to school. We have just started a new book with such a good story, and I was helping to build a pretend store in our room, and now we must move."

Tears were in Marie's eyes as she went on. "The next farm may not have a child care center near, and I will have to stay at the cabin and take care of Albert, Helena, and Jose."

"We are all packed and ready to go," called Father. "We will go by the child care center and pick up the smaller children." Then he turned to the girl and said, "Marie, you have been a big help this morning. I heard what you just told your mother. It's the truth. The people who eat the peas, beans, corn, and squash which we have gathered this year do not remember us who picked them. They are just glad to have fresh vegetables to eat

all the year around."

"Maybe they don't know," said Mother. "They ought to be told about the families who go from place to place and pick the good things they eat. Then maybe they'd be thankful and give money to have someone to look after the little kids, at each farming center."

"Anyway, I'll thank God for the crops that give us food and work, and ask him to make all the people truly thankful," answered Marie, and she smiled for the first time that morning. She was sure God would help all this come true. Until it did happen she would show her thankfulness by not complaining and by being helpful to her mother and father.

SERVICE PROJECT: Introduce the service project. Help the boys and girls understand that giving is a way of thanking God.

HYMN: "Come, Ye Thankful People, Come"

BENEDICTION: "A Prayer" in unison. *Worship and Conduct Songs*, page 64.

POSTLUDE: "Come, Ye Thankful People, Come"

2. Praise and Thanks the Pilgrim Way

WORSHIP CENTER: Horn of plenty in front of the seed triptych made in October.

PRELUDE: "For the Beauty of the Earth"

CALL TO WORSHIP: Psalm 100 read by leader with "echo" by boys and girls.

HYMN: "How Strong and Sweet My Father's Care"

OFFERING SERVICE: (As for service No. 1) Have a special plate for the offerings brought for the service project.

CONVERSATION: What holiday comes in November? Who first had Thanksgiving in America? Who came to the feast? What did these people do besides eat? Why did they have Thanksgiving? Why did the Pilgrims share with the Indians? What did they share? (If the children's ideas seem vague, the following story may be told.)

STORY:

A THANKSGIVING SURPRISE

The December days were cold and dark when the Pilgrims came to the coast of North America to live. There were no green things in sight, and it was hard to find the animals hidden in the woods. Most of the Indians would not come near the white man's camp. The people were cold and hungry. During the first winter many of them died.

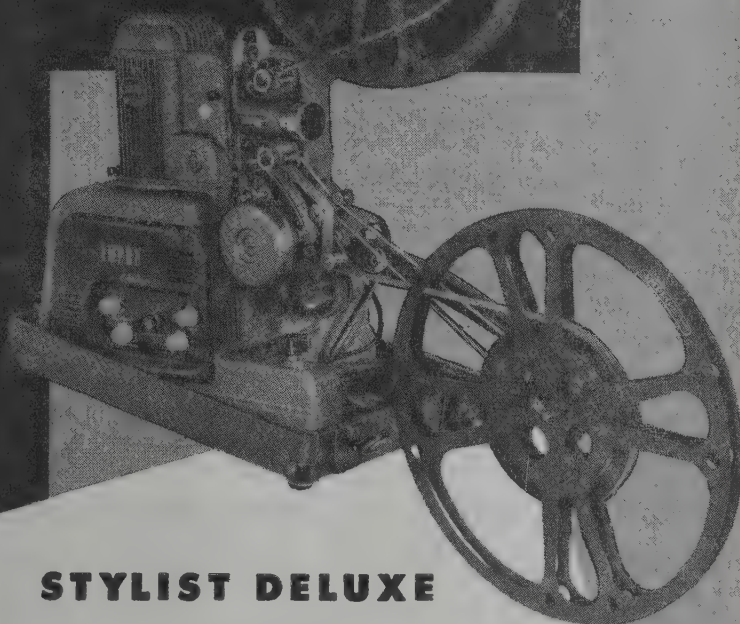
Then one Indian named Squanto became brave enough to come to the white man's camp. He was greeted as a friend and soon spent much time with the Pilgrims, sharing what he could hunt in the woods, teaching them to eat roots and bark.

At last springtime came. The Pilgrim's friend, Squanto, taught them to plant Indian corn and to fish and to hunt. The Pilgrims also planted barley and other seeds. Their crops grew, and the Pilgrims were happy as they saw the crops get taller and taller. All went well and there was food for all.

*Director of Curriculum, Department of Christian Education, Church Federation of Los Angeles, California.

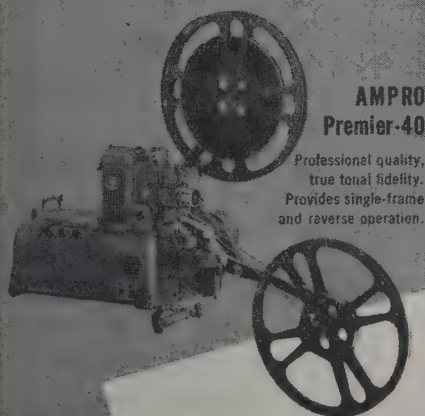
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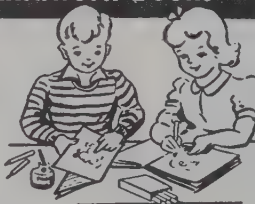
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"Let us give thanks to God," some one suggested, "a harvest feast, a thanksgiving celebration." So the governor sent four men into the woods to hunt for wild turkeys and other wild birds. The women were to prepare corn bread, wheat bread, and biscuits. Besides parched corn there were hoe cakes, dried fruits, and berries.

Their Indian friend Squanto went to invite Massasoit, the Indian Chief, and a few Indian braves to come to the feast. Everyone went to work. When the work was almost finished, Squanto had not returned. Anxiously the Pilgrims began to watch the woodland trail. At last they saw him running down the trail. "They are coming," he made signs as he spoke, "Massasoit and brothers."

Then the Pilgrims really did stare in surprise, for through the trees came ninety braves. The turkey, geese, duck, and other foods would not go around. What were

they to do? Quickly Massasoit understood. He spoke to the braves, and some went into the woods. Later they returned with five deer. While these were cooked the women prepared more of the other food. The men and Indians played games of skill with bows and arrows and knives.

When the feast was ready, the Indians and Pilgrims sat down together and gave thanks to God.

HYMN: "Come, Ye Thankful People, Come"

BENEDICTION: As for service No. 1

POSTLUDE: "Come, Ye Thankful People, Come"

3. The Thanksgiving Jesus Knew

WORSHIP CENTER: If it is possible, build a Succoth booth in place of the altar, or make a miniature Succoth to be placed on the altar. The building of the

booth makes an excellent pre-session activity. See the picture of one on page 14 of this issue.

PRELUDE: "Come, Ye Thankful People, Come"

CALL TO WORSHIP: Psalm 100—Let the boys and girls try to repeat it with the leader.

HYMN: "We Plough the Fields"

PRAYER: "Father, We Thank Thee for the Night"

OFFERING HYMN: "Praise Him, Praise Him"—Bring service project offering forward in its special container at the same time as morning offering.

OFFERING SERVICE as in Service No. 1

CONVERSATION:

Who had the first Thanksgiving? (The boys and girls may say, "The Pilgrims.") The leader reads Leviticus 23:10, 22, 39-43.) What book is this? (Holds up Bible) This is where the life of Jesus begins (shows beginning of New Testament), and these verses telling about two thanksgivings are found in the third book of the Bible. When Jesus was a little boy the people had been giving thanks at special times for many years. The Pilgrim Fathers, when they had their first Thanksgiving Day, probably read these same verses from their Bibles.

STORY: "Thanksgiving Out-of-Doors" (A might-have-been story)

It was very early in the morning in the little village of Nazareth. The tops of the small square houses were just catching the first rays of the sun. Slowly the little boy Jesus opened his eyes. Joseph was bending over the small boy with a smile. "It's morning, my son, and there is much work to do today. Your mother tells me you and I are building two Succoth booths today."

"Oh, father Joseph, you will help build Elah and his family a Succoth booth! Mother would not promise because she was sure you had given your word to help in the harvest today."

"I have promised to help in the fields, but you are dressed and we are ready to begin our booths. Before I go to the fields I will make the poles for the frame of Elah's booth. I have kept our poles from last year. You and Elah will gather the branches today. Gather from the olive orchards, and perhaps some one will cut you a few palm branches. If not, before dark tonight I will try to gather some."

Joseph and Jesus each took a flat loaf of bread and a handful of raisins and went to work.

Jesus and Elah soon discovered it was more fun to carry their arm loads of branches together to the same house. First to Elah's house they would go, their arms loaded with branches. Then they would go to Jesus' house. When they met friends they would speak politely, and laughingly the friends would have to peer over the branches to see who was greeting them.

When Joseph returned from the fields he was surprised to find enough branches for the booths already stacked neatly in each yard. "For such small boys with arms not as long as a man's, you have done a man's work today," Joseph complimented the boys.

Elah went home to supper. Jesus sat down to eat with his family. "Whose booth shall I build first?" asked Joseph, looking at the tired boy who sat next to him on the mat. There was a minute or two of silence as Jesus thought, "The family whose booth is built first will have a whole night more to sleep out-of-doors. I love

sleeping in the green booth. My father, Joseph, is doing the work. We should have first chance. Yet Elah's father is too ill to work. He cannot build a booth with his crippled arm. Elah works so hard he has so little fun."

Quickly Jesus spoke, "Let's build Elah's booth first. It will gladden the hearts of all his family to see their green booth of thanksgiving finished and ready for the feast."

Mary gave her son a look of pride. In her heart she thought, "On the day when we take our thanksgiving offering to church, I shall take God a special offering of thanks for my fine, unselfish son."

HYMN: "Come, Ye Thankful People, Come"

BENEDICTION: As for service No. 1

4. We Give Thanks (Thanksgiving Sunday)

WORSHIP CENTER:

The background of the worship center may show white silhouettes of a church, a tree, and a Pilgrim. (Good patterns are found in such magazines as *The Grade Teacher*, *Junior Arts and Activities*, and *The Instructor*, which are obtainable from public libraries or perhaps from school teachers.) This should be prepared before Sunday. Also prepare a chart entitled, "We Give Thee Thanks," followed by lines for printing.

During a weekday or pre-session period, ask each child, as he comes, to tell one thing he is thankful for. List these things on the chart. Divide the children by the number of the subjects and have several children work on the same subject, such as, our family, our land, our food, our church. They may make 18" x 24" pictures with poster paint. Or each child may find in a magazine a picture of something he is thankful for, cut it out, and mount it on construction paper.

PRELUDE: "For the Beauty of the Earth"

CALL TO WORSHIP: Psalm 100 in unison

HYMN: "Come, Ye Thankful People"

PRAYER: "Father, We Thank Thee for the Night"—prayer to be said by all with leader. Words can be found on page 26 of *Worship and Conduct Songs*.

HYMN: "For the Beauty of the Earth"—offerings brought forward on last verse.

OFFERING SERVICE: (As for Service No. 1)

SERVICE OF THANKS: (A service with pupil participation) Each child brings his picture forward and tells about the picture and why for this we give God thanks. Collect pictures to use next Sunday.

HYMN: "How Strong and Sweet My Father's Care"

BENEDICTION: As for service No. 1

POSTLUDE: "Come, Ye Thankful People"

5. Ways of Giving Thanks

PRE-SESSION:

Last Sunday the children made pictures illustrating things for which they were thankful. Have these objects ("food," "church," etc.) written like mottoes on tagboard 18" x 6". Place them on stands or tack boards or back of screens. Have the boys and girls mount their pictures and place them around the tag board titles.

WORSHIP CENTER: The above pictures and titles. Have a chart ready but out of sight, entitled, "How We Show Our Thanks." This is to be filled in during the service.

PRELUDE: "Come, Ye Thankful People"
CALL TO WORSHIP: Psalm 100 in unison
HYMN: "Come Ye Thankful People"—
bringing offering forward on last verse.

OFFERING SERVICE as for Service No. 1

CONVERSATION:

Review the things for which we give thanks, pointing to the pictures. Discuss what being thankful means; also, how we can show thankfulness. List ideas on the chart; such as, helping at home, keeping the town clean, giving part of allowance to service project, etc. Have boys and girls decide three ways they are going to show their thanks as the leader reads the list.

PRAYER: That we may show our thanks (leader). "Father, We Thank Thee for the Night"

HYMN: "How Strong and Sweet My Father's Care"

BENEDICTION: As for service No. 1

POSTLUDE: "Come, Ye Thankful People"



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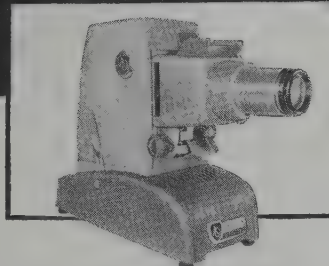
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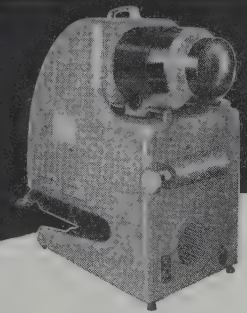
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Junior Department

by Mabel Brehm*

THEME FOR NOVEMBER: "O Give Thanks"

For the Leader:

"O Give Thanks" is a common theme for the Thanksgiving season but it is one which needs to be repeated often to our juniors, who in the midst of great plenty and material goods, may take all of this bounty for granted. Therefore, let us give thanks often.

Hymns for the month include some of the great Thanksgiving themes. They are used throughout the month, to remind us there are many ways and many occasions in which people can give thanks. The hymns may be found in *Hymns for Junior Worship* and other church school hymnals.

Calls to worship and sentences of praise may be used for more than one Sunday, even though a variety is suggested. These may be given in unison by the group, from the blackboard or a large piece of paper, or individual boys and girls may lead in them.

1. People Who Gave Thanks

WORSHIP CENTER: A few sprays of bittersweet or other bright fall berries placed in a brass bowl filled with sand (to hold them in place) may take the place of late autumn flowers and leaves, if those are no longer available. Candles in autumn bronzes may be used with the bittersweet.

LISTENING MUSIC: A medley of Thanksgiving hymns, including, "Come, Ye Thankful People Come," "We Plough the Fields and Scatter," "Now Thank We All Our God"

HYMN: "Praise to God, Immortal Praise"
STORY: "The Words Most Needed"

When the Jarell family moved to the little middle western town, not one of the three, father, mother, or little daughter Else, could speak a word of English. They had come from a Displaced Persons camp in Europe to make a new home in this town of friendly people, but there was no way of speaking to their new friends until someone was nearby who could interpret their European language.

They managed very nicely for a few days with smiles and bows, while friends in the church that had helped bring them to this country brought gifts of clothing and furniture. Others came with food to stock their cupboard until Mr. Jarell could work at his new job long enough to earn some money.

It was only a few days, however, before the church people discovered that the Jarells had learned some English. They had learned two English words, which they added to their smiles and bows: "Thank you."

To the Jarells, it seemed as if they had many, many things to say "Thank you" for. Although they lived in two rooms, these rooms were their own. They need not be shared with anyone else. In one of the rooms there was running water. Over and over again, they let it trickle over their hands,—very slowly, however, so as not to waste it. When they cooked their

meal and ate together they were a family by themselves for the first time since little Else was born.

Their hearts were full of "thank you's." They felt they must learn how to say the words, so they could thank the people who had helped them. Else learned to say "thank you" so she could tell her feelings to another little girl who discovered that Else had no doll. When the doll was brought to her, and Else held her in her arms, she was almost too happy to speak, but she remembered her new words, and said, "Thank you, oh thank you!"

On Sunday, the Jarells went to church. The words of the service were strange to them, and they felt very far from the country where they were born. But in another way, they felt at home, for here was a place where it was natural to say "Thank you." They could say "Thank you" to God, who had been so good to them.

LEADER: It is not always easy to remember to say "Thank you, God," for things we have every day; and we probably would feel we did not have much to be grateful for if we had no more than the Jarells had when they came to America. Long ago, one of the writers of the Psalms reminded people that we should give thanks to God constantly.

1st JUNIOR:

It is good to give thanks to the Lord,
to sing praises to thy name, O Most High;
to declare thy steadfast love in the morning,
and thy faithfulness by night . . .

For thou, O Lord, hast made me glad by thy work;
at the works of thy hands I sing for joy. (Psalm 92:1,2,4, RSV)

2nd JUNIOR:

O give thanks to the Lord, for he is good;
for his steadfast love endures forever. (Psalm 106:1b)

HYMN: "All People That on Earth Do Dwell"

OFFERING SERVICE:

Leader reads the first two verses of "Our Church Proclaims God's Love and Care."

The Offering

Offering Response: Refrain from "We Plough the Fields and Scatter," beginning "All good gifts around us"

CLOSING PRAYER:

In so many ways, O God, you have made our lives rich with good and beautiful things. Each day of the coming week, we would think of this goodness, and of the gifts that come to us at home, at school, in our church. Help us to show our thanksgiving in words of gratitude, and in deeds of kindness to those who have not been so blessed. May all of us share in your love and care. In Jesus' name, Amen.

2. A Man Who Gave Thanks

WORSHIP CENTER: The same as last week

LISTENING MUSIC: A medley of Thanksgiving hymns, as last week. You may wish to add "Praise to God, Immortal Praise," and "Let Us with a Glad-some Mind"

CALL TO WORSHIP: (Leader) "I will give thanks to the Lord with my whole

heart; I will tell of all thy wonderful deeds, I will be glad and exult in thee; I will sing praise to thy name, O Most High." (Psalm 9:1, 2)

HYMN: "Come, Ye Thankful People, Come"

STORY: "A Man Who Gave Thanks"

Imagine a man who thanked God for keeping him in jail! This was not an American jail where he could be sure of receiving justice, but a Chinese communist jail where men were kept for year on year without any real cause. It was especially bad if you were an American or a missionary. This man, Olin Stockwell, was both.

Dr. Stockwell had already been in jail for six months. When the prison barber came in to give him a haircut and to shave him, he felt sure this meant they were getting ready to let him go free. The guards took away notebooks he had filled with writing during his six months of solitary confinement. He was sure this meant that his release was near. He gave away his dearest possessions, a copy of the New Testament and a book of poetry, to a friend who was staying on in jail and who had no books.

But the release did not come. It was to be sixteen long months before he got out. During that time he was hungry, cold, lonely. Yet he thanked God for keeping him in jail.

For during the rest of the time he was in the dirty, cold jail, as he grew thinner and thinner from lack of good food, he was able to use his time to get better acquainted with God. He had time to think about what God was like. He felt how close God was to him, no matter what happened. The thoughts he had began to sing in his mind. They became poems of praise to God. All his paper had been taken away, so he wrote the poems in his mind, saying them over and over each day so he would not forget them. When he finally did get out of jail, he had one hundred and twenty-eight poems to be put on paper. On the margin of a book he wrote the story of his life in the jail. He learned things he never could have learned if he had been a free man, with many duties taking up his time.

So, when he was freed, Olin Stockwell said, "Thank you, God," for those terrible days in jail. In the very worst time of his life, God had been with him. He had helped him have courage. He helped him to be useful. He learned new truths about God. It was for this that he thanked God for keeping him in prison.

HYMN: "Now Thank We All Our God"

LEADER: Another man who was in prison was able to say thank you to God in spite of his bad experiences. Let us listen to the words of Paul.

1st JUNIOR: In Paul's letter to the people of Philippi, he said, "I want you to know brethren, that what has happened to me has really served to advance the gospel." (Philippians 1:12)

2nd JUNIOR: When he wrote to the Colossians, he said, "Now I rejoice in my sufferings for your sake." (Colossians 1:24)

LEADER: Let us pray:

Our father, there are many times when our plans do not work out and we are disappointed. There are times when we do not enjoy doing what we have to do. Help us to look for ways to be happy in spite of disappointments, for ways to turn bad into good. May we watch for new ways to learn

*First Congregational Church, Des Plaines, Illinois.

about thee. And at all times, let us give thanks. Amen.

HYMN: "O God, Our Help in Ages Past"
OFFERING SERVICE

3. Ancient Thanksgiving

WORSHIP CENTER: A picture of the Hebrew people celebrating the harvest or of a group singing or playing on instruments of praise for the temple service may be used. Use the autumn colored candles.

HYMN: "For Man's Unceasing Quest for God"

CALL TO WORSHIP: "Give thanks to the Lord, call upon his name; make known his deeds among the nations, proclaim that his name is exalted." (Isaiah 12: 4b)

Response: "Sing praises to the Lord, for he has done gloriously; let this be known in all the earth." (Isaiah 12:5)

LEADER:

People began to give thanks in very early times. We do not know of the first time that men felt grateful for finding food when they were hungry, or shelter when they were cold, or friends when they were in danger, but we know it must have been many, many years ago. We know that when the stories of the Bible happened, it was already a common practice to say, "Thank you, God."

(The following statements may be given by juniors)

1st JUNIOR:

In the old story of Noah, we read that he built an altar to God, and made burnt offerings upon it as a way of giving his thanks to God. This was one of the earliest ways that man had of saying, "Thank you."

2nd JUNIOR:

People have always liked to sing their thanksgiving to God. One of the oldest songs we know is one in which Moses was said to have praised God for saving the Hebrews from the pursuing Egyptians. It says, "I will sing to the Lord, for he has triumphed gloriously" (Exodus 15:1). Later on, the feast of the passover celebrated this occasion. In the service led by the king, Hezekiah, it is said, "the Levites and the priests praised the Lord day by day, singing with all their might to the Lord." (2 Chronicles 30:21b)

HYMN: "Let Us with a Gladsome Mind"

3rd JUNIOR:

There were many bad times when the Hebrew people were separated from their beloved land, and when they had no temple at all in which to worship. But through all of their trials, there were some among them who could always remember to sing praises to God. Many of these songs of praise are found in the book of Psalms. Here are parts of the 147th Psalm:

Praise the Lord!

For it is good to sing praises to our God; for he is gracious, and a song of praise is seemingly . . .

Sing to the Lord with thanksgiving; make melody to our God upon the lyre!

He covers the heavens with clouds, he prepares rain for the earth, he makes grass grow upon the hills.

He gives to the beasts their food, and to the young ravens which cry.

Praise the Lord, O Jerusalem!

Praise your God, O Zion!

(Psalm 147:1,7-9, 12 RSV)

HYMN: "All Things Praise Thee, Lord Most High!"

PRAYER: O God, there are many ways in which we can praise thee, and many times when we feel very thankful for all of thy goodness to us. Help us to have songs in our hearts, and words of thanks upon our lips, that our gratitude may rise to thee as did the thanksgiving of people in olden times.

OFFERING SERVICE

4. For What Do We Give Thanks?

WORSHIP CENTER: Fill a low basket with ears of corn and some of the harvest fruits. Let them overflow to the covering of the worship center, which may be a white cloth or a colored hanging. Candles may be used if desired.

LISTENING MUSIC: "Come, Ye Thankful People, Come"

CALL TO WORSHIP: The Leader will read the words of the first verse of "Joyful, Joyful, We Adore Thee"

HYMN: "We Plough the Fields and Scatter"

TALK: "Thanks for Simple Gifts"

We hear people complaining about many things today. Some are worried because our schools aren't big enough, and there isn't room for all the boys and girls who come, without being crowded. Others complain because there isn't room for all of our cars on the highways, or even when we come to church there is not room enough to park our cars. Some people object to all the new people who come to town because they have different customs from those who have lived here all our lives, or they look a little different from us.

But how glad we can be this Thanksgiving season that we have schools to learn in, and homes for people to live in, and buses and streetcars to help us get places in a hurry.

Not long ago a newspaper man wrote about a highway in Japan. A friend of his had a car, and he wanted to go to a place which was only one hundred miles away. He wanted to use his car after he reached the new town, so he planned to drive. His friends warned him against it, but he set out, anyway. He wrote back to his newspaper friend that it had taken him a whole week to get there. Some days he was able to go only ten miles in a whole day, because the roads were so bad.

We have many things to remember when we give thanks to God.

The straight, swift highways that take us on our visits so quickly; the new friends we may make among the new people who are moving into our town; the chances to learn and grow wise in our schools; the opportunities to worship and give thanks in our churches. Let us make our thanksgiving day a time when we remember all of these simple gifts which we take for granted each day of the year.

LEADER: Let us listen to a modern song of thanks:

I SHALL GIVE THANKS

"I shall give thanks to God

For the wonder of his world—

The warm and healing rays of the sun,

The spark of life which is hidden in every tiny seed,

The ether waves which carry light and sound across the miles.

I shall give thanks to God,

Not only on Thanksgiving Day, but always.

"I shall give thanks to God

For the love which I find in his world—

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The love which friends have for one another,

The kindly love which is shown unto strangers,

The love which we have for each other in my own family.

I shall give thanks to God
Not only on Thanksgiving Day, but always.

"I shall give thanks to God
For the things I enjoy in his world—
The shelter and protection of my home,

The seriousness of work, the fun of play,

The power to think and to feel and to act and to grow more like him.

I shall give thanks to God
Not only on Thanksgiving Day, but always."

MABEL NIEDERMEYER¹

PRAYER: The leader may call for a listing of some of the everyday gifts which enrich our lives. When these have been suggested, gratitude for them may be expressed in a simple prayer which includes all of the suggestions. These may be closed with the Lord's Prayer.

OFFERING SERVICE

CLOSING HYMN: "Now Thank We All our God"

¹From *Some Time Every Day*, published by the Bethany Press. Used by permission.

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5. Advent Begins

(To the Leader: The last Sunday in November is the first Sunday in the Advent season, the time when we become aware of the nearness of the Christmas season. The custom of lighting the Advent Candles is becoming more and more widely used as a way of preparation for the spiritual meaning of the Christmas season. There are many simple ways of using them at home, or in the church school service. The service suggested here may be changed to suit the needs of your group.)

WORSHIP CENTER:

Today, all traces of the Thanksgiving season should be gone. The covering on the table may be changed, and fresh white candles, tall and straight, placed in four holders. It is traditional for advent candles to be placed in a wreath. At one time this was hung in the church. A wreath laid flat on the table may be used, or the candles grouped in some greens. If a picture can be found of the silent village with the star above, this will be attractive on a picture holder back of the candles.

LISTENING MUSIC: "O Little Town of Bethlehem"

LEADER: The music of the carol reminds us that we are looking forward to the time of year that all of us love so much, the Christmas season. Our minds are full of anticipation. We are so glad that Christmas is coming. We are glad to sing the Christmas music again.

HYMN: "O Little Town of Bethlehem"
A JUNIOR reads Isaiah 52:7,8

LEADER: Here are four unlighted candles. Today we will light one and an additional one will be lighted each Sunday until Christmas is here. Today, as we light the first, let us think of the leader the people of Israel hoped for. (The candle is lighted)

HYMN STORY: "Christians, Awake!"

A little girl named Dolly was looking forward to Christmas just as we are today. Her father was a beloved doctor and teacher. Probably he was able to give her lovely gifts.

One day, he said, "Dolly, what would you like for Christmas?" He must have been greatly surprised when she answered without any hesitation, "A poem."

Her father had written a number of poems, but we can imagine that this was a very special request that received a great deal of attention. And we can imagine, too, that Dolly wondered, as she saw her father go on his busy way day after day, whether the gift she wished would be hers on Christmas.

On Christmas morning, Dolly came dancing down to breakfast. There were no packages on the table. There had been nothing outside her door. Dolly hoped her father had not forgotten. She went to her place at the table. There beside her plate was a piece of paper. It was headed, "Christmas day for Dolly." When she picked it up to look at it more closely, she knew she had received the gift she wanted most of all. Here was a poem from her father, and it was a Christmas poem!

Of all the poems her father wrote, this is the one that is remembered today, (for this is a true story). It is a good hymn

²Story suggested by notes in *The Gospel in Hymns*, Albert Edward Bailey, Scribners.

with which to begin the Christmas season, because it begins, "Christians, Awake!" It will remind us that the Advent season has begun, that Jesus is coming soon!

HYMN: "Christians, Awake, Salute the Happy Morn!"

OFFERING SERVICE

PRAYER: O God, our father, awaken us to the joy that is coming! Remind us that a world into which Jesus may be born must be one in which we live unselfishly, and think first of others and their needs. Let us be glad, but also thoughtful. Make us joyful, but also remembering the least. And let this spirit stay with us throughout the Christmas season. In Jesus' name, Amen.

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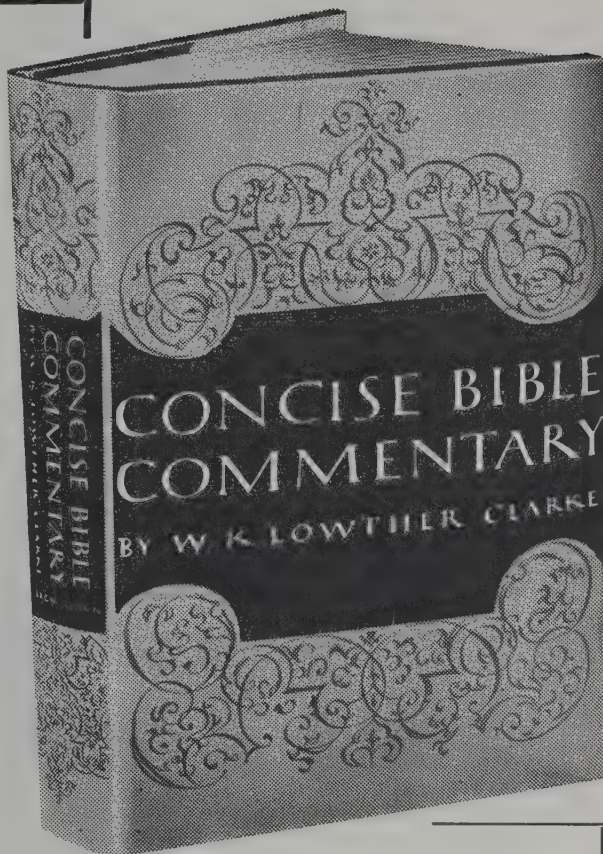
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Junior High Department

by Charlotte C. Jones*

THEME FOR NOVEMBER: *Peace and Plenty*

For the Leader

Nearly every service in November may be based on a special seasonal theme. The first might take into account the time-honored church observance of "All Saints," following "All Souls" at the end of October. The second Sunday comes near Armistice Day, while the last half of the month could be devoted to the consideration of harvest time, Thanksgiving, and showing our thanks by planning gifts for others, thus leading up to Christmas next month.

Worship centers would place the cross centrally. In addition there might be two candles on each side (to be lit) for the first Sunday; flags of many nations or the flag of the United Nations, for the second; harvest symbols, as colored leaves, husked corn, or milkweed pods, for the third; a special arrangement of fruit and vegetables, for the fourth, and the Bible, open to the "Inasmuch" parable (Matthew 25:31), for the fifth.

Plan to memorize some of the great hymns of the church, perhaps starting with "Faith of Our Fathers." This could be dramatized also, in order to make it easier to remember.

The first service indicates the order in which the various elements of the service may take place. For the following service resources are suggested which may be incorporated into a service planned by a worship committee or a leader.

1. For All Saints

PRELUDE: "For All the Saints"

CALL TO WORSHIP: Psalm 100

CALL TO PRAYER: Let us all join in thanking God for those who have helped to build up the Christian Church, from the days of Jesus down to the present. (If you have a chance to gather up suggestions from various classes about their favorite Christian heroes, incorporate these.)

SCRIPTURE AND HYMN:

This is the Sunday which is especially set apart for remembering those whom we call saints of the church, because of their heroic deeds and faithfulness to the way of the Christ. The list of such men and women would be far too long for anyone to recall, even if all such saints were known. There is a passage in our Bible which tells about some of the heroes of faith, going back to very early days in the Old Testament. We will read from this as we sing a song written in memory of those who came later, but who lived and died in the same spirit of loyalty as did the persons mentioned in the Bible.

SCRIPTURE AND HYMN: "Faith of Our Fathers." The stanzas of this hymn are to be sung alternately with reading of scripture verses, as follows:

1. Hebrews 11:1,6,8,24,25,32-34c. Sing stanza 1.
2. Hebrews 11:36-40; 12:1,2. Sing stanza 2.
3. Jesus said to go and teach all nations of God's love. We read about it in Matthew 18:16-20. (Read) Sing stanza 3.
4. Jesus also taught us to love both friends and enemies. Listen again to his words, from "The Sermon on the Mount." (Read Matthew 5:43-48.) Sing stanza 4.

TALK "Saints of All Times" (Preferably given by four different persons.)

1. Polycarp was a staunch Christian of the early church. Like many another in his time, he was martyred for his faith. When brought before his judges, though an old man and suffering in health, he did not once waver, but said loyally, "Eighty and six years have I served my Lord. I will not deny him now." These words ring down to us through the ages, the inspiration of all good Christians in all times. Let us light a candle in memory of Polycarp, and of all early martyrs whose lives shine brightly through the darkness of those early days of cruel persecution.

2. Last Sunday we heard of the courage of Martin Luther, whose watchword was, "The just shall live by faith." We learned how he dared to stand before his enemies, before the king and even the representative of the Pope himself, and answer for the faith that was in him, "Here I stand; God helping me, I can do nothing else." He lived to give his people a translation of the Bible in their language, instead of Latin, that they might read it for themselves. He also gave them many joyous, triumphant hymns to sing which greatly strengthened their faith. The best known, perhaps, is "A Mighty Fortress is Our God." He believed that firmly; he made others believe it, down to this very day. So, let us spread our light, as did Luther, in memory of the saints of the Middle Ages who stood fast in the faith, and gave us a noble inheritance of loyalty to the Christ. (Light second candle.)

3. Then came Columbus' discovery of a western continent and new information about people living in far away lands. One of the first to take in earnest Jesus' great commission to go and teach all peoples about God's love, was William Carey, a poor cobbler of England. One day he laid down his hammer, pushed aside his bench, folded up his shoemaker's apron, and put on his best Sunday coat to go to a preacher's meeting. There he tried to persuade the others that Jesus' words were for them to follow, as well as for the early disciples.

He wasn't making much of an impression on them until, in great exasperation and determination, he finally cried out, "Expect great things from God; attempt great things for God!" Something of his spirit set fire to their minds and hearts. William Carey was sent out to India, an apostle of Jesus Christ, to teach the teeming millions there how to become followers of "The Way."

As he spread the light of the Gospel, so let us increase ours, in memory of all faithful missionaries the world over, from

his day to this. (Light third candle.)

4. During the recent, terrible war in Europe, leaders of the church were persecuted and killed for standing firm in their beliefs or daring to say it was wrong to imprison and kill people of other nations and religions. There was a humble pastor in Holland who worked hard to keep his little flock together and encouraged them in their great sorrows. One day he, too, was arrested because of his boldness in speaking out against the mass murders of the Nazi conquerors.

Finally, a messenger was sent to his wife, saying, "Your husband, Pastor Kleijn, will be executed in twenty-four hours, unless he renounces his foolish accusations, gives up his church, and goes into exile. You are to help him make his choice."

The brave little woman silently prayed to God for courage, then looking the Nazi officer calmly in the face, replied, "My husband has always said, 'The worker falls by the wayside, but the work goes on.'"

Although she did not know it until later, her husband was at the very hour being aided by friends to make his escape from concentration camp, and managed to avoid his enemies just as they were coming to lead him to his execution.

In memory of brave and loyal Pastor Kleijn, and of all those who in recent days have put Jesus' laws of mercy and love above the stupid and cruel rules of ruthless men, let us light this last candle. On this day we recall with gratitude all saints, living or dead, who have given their lives in loyalty to God.

HYMN: "March on, O Soul, with Strength"

2. For Peace

HYMNS: "My Country is the World" (stanzas 1 and 3)

"These Things Shall Be"

"God of the Nations" (use 1, 2, 3, 6, as a prayer)

SCRIPTURE: Psalm 133:1; Isaiah 2:4

STORY: "A Pilgrim Treaty"

(Tell the story of Massasoit and the first treaty of Plymouth Colony. Perhaps some boy would find this in a school or library book and share it with the group. A digest follows, in case you do not have it.)

As the new town of Plymouth, Massachusetts grows, the men decide to build a fortified house for shelter from warlike Indians. A war cry from the woods fails to frighten them from their work, and there is no attack. One morning later, a solitary Indian brave appears holding two arrows, the tip of one broken, a sign of peace. He announces himself as Samoset, chief of the tribe upon Monhegan. He is on his way to the Wampanoags, and promises to bring men of that tribe back with him, as well as beaver skins.

The following day he returns with five braves, all laying down bows and arrows at a distance to show friendship. They sing and dance, then offer to sell beautiful beaver skins. Later Samoset brings in Tisquantum who was once captured by an Englishman and taken to London. They bear a message from Massasoit, the great chief of all tribes around the bay, asking to have speech between the whites and his warriors. The Pilgrims realize the importance of making his friendship, and arrange a meeting with their governor.

Finally, in comes Massasoit, surrounded by braves, their dark faces painted in

*Youth Worker, pastor's wife, Claremont Church, Claremont, California.

curves and straight lines or crosses, of white, black, red, and yellow. Over their shoulders hang skins of deer, wolves, or beaver. They are children of the forest, but they have their rules of fair play and are eager to make a just treaty with the white men from across the sea.

In the common house, with the governor and his council, they agree to three things: 1, not to harm one another in any way; 2, to help the other in case of attack; 3, to meet in conference, unarmed, to settle any differences.

So the very first treaty of the new Pilgrim colony is one of peace, never to be broken during the lifetime of the red and white brothers gathered in council that day in the new little town of Plymouth.

3. Harvest Time

HYMNS: "O God, Beneath Thy Guiding Hand"

"We Plough the Fields and Scatter"

SCRIPTURE: Psalm 9:1,2; James 1:17a; Exodus 23:14-16

HYMN INTERPRETATION: "O God, Beneath Thy Guiding Hand"

This hymn was written a century ago for the 200th anniversary of the founding of New Haven, Connecticut, and tells something of the religious fervor that drove certain Europeans to New England, and of the corner-stone they laid there for freedom, truth, and law. It recalls the Mayflower Compact, in which free men drew up a government whose authority was not by royal grant but from God himself, expressing through these ideals that responsibility for human rights which is the only true foundation for a free society. Thus a government was set up to be responsible for promoting "ye general good of ye Colonie."

HYMN INTERPRETATION: "We Plough the Fields and Scatter"

This hymn, by Matthias Claudius, is nearly two hundred years old. It was written as this peasant-poet of Denmark went to the harvest feasts of his people and then sang about them.

One year he attended such a celebration at the home of Paul Erdmann, a prosperous farmer. There, on the large table, was the harvest bread made from the grain of his fields; there were the fruits of his garden, while in the center lay the sheaf of wheat, symbol of God's bounty. The happy husbandman looked about him, at the glowing warmth of the kitchen hearth, at the shining copper and pewter dishes, at the yellow grain, the purple grapes, the red apples, and last of all at his own rosy-cheeked, golden-haired children. And in his heart there arose a prayer of thankfulness to God for such goodness, which he voiced humbly.

His poet friend put Erdmann's prayer into verse and set it to music, so that all might sing it as their hymn of praise. At first the men sang about plowing the fields, then the women and children told about God in nature, and last of all everyone joined in as the song rose to a glad anthem of thanksgiving.

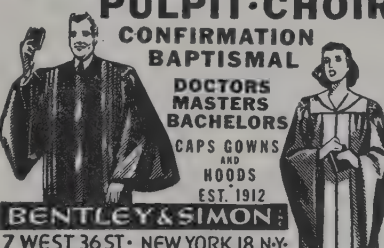
(Try singing this hymn antiphonally, between boys and girls, or different class groups.)

4. For Plenty

CALL TO WORSHIP: Psalm 117

HYMN AND SCRIPTURE: "Come Ye Thank-

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ful People, Come." Sing stanza 1; then read Psalm 104:1a, b, 13b; stanza 2, and read Psalm 104:24.

HYMN INTERPRETATION: "Now Thank We All Our God"

Martin Rinkart, who wrote this hymn, grew up a boy chorister in the famous Leipzig church of St. Thomas, where Bach was later the musical director. After graduating from the university, he became a schoolmaster in the high school and cantor in church, then a pastor, and finally a bishop.

Living in a walled town during the Thirty Years' War, he experienced the awful conditions of famine and disease, as refugees crowded in from far and near. During the pestilence of 1637, both offi-

cials and clergy died or ran away, leaving the faithful minister alone to care for the dead. He read the burial service over as many as fifty a day, in all, nearly five thousand. At last so many died that they had to be buried in trenches, without a service,—eight thousand in all, including Rinkart's own wife. After reading about this, we can feel very thankful that such conditions do not exist now, and appreciate our blessings more than ever.

This song was intended to be a short grace before meals, but became so popular it was used on great occasions of national rejoicing, such as the completion of Cologne Cathedral in Germany, the Diamond Jubilee of Queen Victoria in England, and the ending of the Boer War in South Africa, between the Dutch and

the British.

TALK: "The First American Thanksgiving"

In our Scripture story last Sunday we heard about the three special times of rejoicing in the Hebrew year; passover in the spring, when they remembered the escape from Egypt's cruel king; the feast of first fruits in the summertime; and the ingathering of the late harvest in autumn.

This last one was what our Pilgrim forefathers had in mind when they decided to hold a day of thanksgiving. They studied the Bible very carefully and tried to live by the laws they discovered in it, especially the rules for worshiping and thanking God. They found that the Hebrew people were often very kind to those who did not have enough food, even to strangers in the land.

Perhaps that is why they decided to invite the Indians of New England to be their special guests at that first Thanksgiving feast. (Let some pupil tell about this.) With this early example of kindness on the part of both, and the generosity of the Indians to the white men, it is surprising to discover how they became enemies later on. And yet, it is not so strange, when we read that all white men were not concerned with following the rules of good will, and that many wanted only to get what they could from those first real Americans. It is the same story over and over again,—the story of greed and hatred between nations causing war when sharing and cooperation might bring peace and brotherhood.

(A special Christmas offering, perhaps through Church World Service, may be planned. Appoint a committee from the classes to make plans, in order that the money may be raised and the gifts sent in time for Christmas.)

5. We Give Thine Own

HYMNS: "For the Beauty of the Earth"
"We Give Thee But Thine Own"

SCRIPTURE: Psalm 8:1, 3-5, 9; 9:1,2
LITANY: "For Beauties in Thy World"

For beauties in thy world below,
For skies above, with sunset glow,
For all thy bounty doth bestow,—

Response: Dear Lord, we thank thee now.

For ears that hear, and eyes that see
Thy touch on every rustling tree,
For minds alert to learn of thee,—

Response: Dear Lord, we ask thee now.

For home, and friends, and loving care;
For courage high and hearts that dare
The deeds which make thy world more fair,—

Response: Dear Lord, we thank thee now.

For faithfulness to do thy will,
By careful, steadfast work until
Our every trust we shall fulfill,

*Response: Dear Lord, we ask thee now.
Amen.*

(Encourage the pupils to add more stanzas.)

TALK: "An Ancient Harvest Custom"

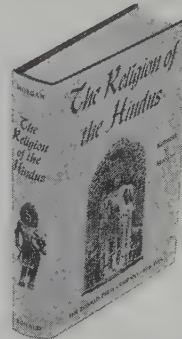
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HOXIE N. FAIRCHILD, Hunter College; et al.

A challenging collection of essays which evaluate the religious issues, implications, and responsibilities involved in teaching the sciences and humanities. Fourteen educators, concerned with today's cleavage between

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and the possibility of such instruction in publicly supported institutions. They cover the religious background of our colleges and re-examine the Church-State controversy. \$2.75

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grain for those who have no fields," said Moses. "So when you reap, do not gather everything up for yourselves, but leave the corners of your fields for others,—the widow, orphan, or the stranger in our midst who has not had a chance to plant a crop. As you give back one-tenth of your possessions in remembrance of God's goodness to you, so leave this part of your field for those in need."

That is a good rule for us to remember at this time of the year especially, when we are planning to make special gifts for others, with gratitude in our hearts for our bounty.

(Tell the story of Ruth, as given in the Bible.)

BENEDICTION: Use the ancient Hebrew one, Numbers 6:24-26.

Senior High and Young People's Departments

by Francis F. Fisher*

THEME FOR NOVEMBER: *My God and I*
To the Leader:

The basic concept of religion has always been rooted in an idea of God as the Creator, the Ruler, the Guide of the universe. Behind Christianity there has been the added feeling of the close relationship of father to child, as brought by Jesus Christ. During this month we shall try to explore some facets of man's relationship to God.

The title, *My God and I*, is taken from the religious song of the same name which has become so well known in recent years. It is from the repertoire of the Latvian Singers. It may be secured in quartet or solo form from the publishers, the KAMA Publishing Company, Box 1929, Chicago, Illinois.¹ It will be used in various forms as a connective thread from one service to another. It is hoped that the group will be familiar enough to sing it as a hymn in the third program.

1. My Need for God

WORSHIP CENTER: Picture of Hofmann's *Christ in Gethsemane* or other picture of the same subject, with candles burning on either side

PRELUDE: "My God and I," by Sergei

INVOCATION: Almighty and everlasting God, in whom we live and move and have our being, who hast created us for thyself, so that our hearts are restless until they find rest in thee; grant unto us purity of heart and strength of purpose so that no selfish passion may hinder us from knowing thy will, and no weakness from doing it. In thy light may we see life clearly and in thy service find perfect freedom; for thy mercy's sake, Amen. EDWARD CAIRD

OPENING HYMN: "Lead On, O King Eternal"

PSALM READING: Psalms 42 and 43 (The leader should read the main body of this unified Psalm with an individual or group reading the refrain which occurs three times: 42: 5; 42: 11; 43: 5)

THE LORD'S PRAYER (in unison)

HYMN: "Our God, Our Help in Ages Past"

TALKS: "The Eternal Need for God"

Leader: Throughout all ages, man has shown a great longing for God, turning to him especially in times of distress and need. There are some for whom it is a natural thing to turn to God as a friend at any time of the day, whenever they feel a longing to share something with him. Let us hear from a few of them.

First Speaker: From the time God appeared to Moses in the burning bush to the moment when on Mount Nebo he viewed the promised land, Moses was continually seeking God for guidance. He felt that he was simply the servant of God in leading the children of Israel through the wilderness. He was constantly going up into the mountains to get away from the people, and there to seek God alone for help and direction. It was in just such a place that he received the ten commandments, the greatest ethical code man has known. The greater his responsibility, the more Moses felt the need for seeking God's guidance.

Second Speaker: Let us look at the picture which forms our worship center. Even the Son of God felt the need and longing for his father. There are many instances recorded in the New Testament where Jesus got completely away from all people, even his disciples: during his temptation in the wilderness; when the crowds pressed heavily upon him; and whenever he felt the need for spiritual refreshment. Perhaps this need is never better shown than in his mental anguish in the Garden of Gethsemane and in his agony upon Calvary. (Read Matthew 26: 36-46) Here Jesus showed his need of God the most of all.

Third Speaker: There have been many followers of the Master in the years since who have continued to seek God at all times. One among the many whom we might name is Brother Lawrence. As a monk serving in the monastery kitchen, he found it difficult to seek God amid all the noise and clatter of the kitchen. Besides that, he had to conquer resentment that he had to work in such disagreeable surroundings. But his need for God was strong enough that he developed his method of "practicing the presence of God" wherever he was. He found that even in the midst of dishwashing he could seek and find God. And his discovery has been helpful to countless Christians since.

LEADER: What has been true of these great leaders in the past is equally true today. We as Christians must first recognize our need for God, then seek him. What about you? As we bow our heads in quiet meditation, will you seek him now?

SILENT PRAYER (as the piano plays quietly "My God and I")

LEADER: Amen.

2. My Trust in God

INSTRUMENTAL PRELUDE: Quiet, non-identifiable music

CALL TO WORSHIP: (all standing) "Holy, Holy, Holy, Lord God Almighty" (first stanza only to be sung after the tune has been played through)

UNISON PETITION: Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer.

HYMN: (all seated) "My Faith Looks Up to Thee"

SCRIPTURE: Psalm 46 or Psalm 91

PRAYER: Our Father in heaven, we confess that our faith is in thee. Grant, we pray, that this faith may be a simple yet strong trust in thee. Take us by the hand and lead us along life's pathway. Thy wisdom and love have been proved in so many ways. Help us to submit ourselves to thy will. Increase our faith, our Father, as in love, praise, and adoration we call upon thee. We ask that thou wilt answer the prayers of our hearts, not as we will but as thou wilt. This we ask through our faith and trust in Jesus Christ, in whose name we pray together:

OUR LORD'S PRAYER

SPECIAL MUSIC: "My God and I"—Sergei (by a quartet or soloist)

MEDITATION:

BE THOU FAITHFUL UNTO DEATH
(The words of the crowd and of Polycarp may be given effectively by others behind a screen as the leader reads the story.)

Walking hand in hand with God through the fields, through the everyday experiences of life is something which we all yearn to do. It is rather easy when we're out in the open, when things are going well, and "all's right with the world." It is easy then to put our trust in God. But when we find ourselves in the wilderness, where the going is not so easy, it's more apt to be the question "Where is God?" which comes to our lips. Listen to the story of an early Christian leader who proved his trust in God.

In the first century, A. D., Polycarp, the bishop of Smyrna, then an old man, found himself preaching the gospel in the counterpart of a modern convention city. Merchants and businessmen had gathered from all the territory around and need for excitement ran high. What was the most exciting thing available? Throwing Christians to the lions, of course! So a group of Christians was quickly rounded up and put on trial. "Recant." "Disown your Christ." "Curse him but once." With such cries the fervor of the mob mounted as each Christian was given a last brief chance for life.

Now Polycarp's turn comes. Most famous of them all, his death will raise excitement to its highest pitch. The old man faces the crowd; his gaze is steady,

*New York City.

¹If possible, send order through a retail dealer such as Lyon and Healy, 243 S. Wabash, Chicago, Ill.

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his voice strong enough for all to hear. "Eighty-six years have I served him and he never did me wrong," he says to the crowd. "How can I blaspheme my King who saved me?"

Polycarp's story has been an example to Christians in all the years since, even when the danger has not been so great. His leadership helped make possible the spread of Christianity. Truly he proved the words of the writer of the Revelation who said, "Fear not the things which thou art about to suffer . . . Be thou faithful unto death, and I will give thee a crown of life."

HYMN: "Faith of our Fathers"
BENEDICTION

3. My Dependence upon God

WORSHIP CENTER: Copy of the picture
The Good Shepherd

PRELUDE: "Saviour, Like a Shepherd
Lead Us"

INVITATION TO WORSHIP: Psalm 95:6

INVOCATION: Our Father in heaven, the Shepherd of our souls, we the sheep of thy hand look to thee. We claim our dependence upon thee, the leader whom we seek to follow. Guide us in our worshipping this day and as we see thy way, give us strength to follow as thou dost lead. In Jesus' name we pray, Amen.

HYMN: "The King of Love My Shepherd Is" or "God Is my Shepherd"

POEM:

I LOOK TO THEE IN EVERY NEED
I look to Thee in every need and never
look in vain;
I feel Thy strong and tender love, and
all is well again.
The thought of Thee is mightier
far
Than sin and pain and sorrow are.

Thy calmness bends serene above, my
restlessness to still;
Around me flows Thy quickening life,
to nerve my faltering will:
Thy presence fills my solitude;
Thy providence turns all to good.

—REV. SAMUEL LONGFELLOW

SPECIAL MUSIC: "Brother James' Air,"
Gordon Jacob or "The Lord Is My
Shepherd," Henry Smart

MEMORY SCRIPTURE: Psalm 23

LEADER: This is undoubtedly the best loved of all Psalms. It is the first religious poem learned by a child. At the end of life it is probably asked for more frequently than any other. Somehow one never grows weary of it no matter how many times it is repeated. Yet reading it in other translations gives a freshness to the words of the Hebrew Psalmist. Especially is this true of these words, translated from an American Indian tongue.

THE TWENTY THIRD PSALM

(This may be given by another person dressed in the costume of an American Indian.)

The Great Father above is a Shepherd Chief. I am His, and with Him I want not. He throws out to me a rope and the name of the rope is Love, and he draws

CORRECTION

The Family Films production, "They, Too Need Christ," was produced in cooperation with the American Baptist Convention, not the Southern Baptist Convention, as stated in the September advertisement.

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me to where the grass is green and the water not dangerous, and I eat and lie down satisfied.

Sometimes my heart is very weak and falls down, but He lifts it up again and draws me into a good road. His name is Wonderful.

Sometime, it may be very soon, it may be longer, it may be a long, long time, He will draw me into a place between mountains. It is dark there, but I'll not draw back. I'll not be afraid, for it is there between the mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes He makes the Love rope into a whip, but afterwards He gives me a staff to lean on.

He spreads a table before me with all kinds of food. He puts His hand upon my head and all the tired is gone. My cup he fills till it runs over.

What I tell you is true. I lie not. These roads that are away ahead will stay with me through this life, and afterward I will go to live in the Big Teepee and sit down with the Shepherd Chief forever.

—Translator unknown

SILENT PRAYER

GROUP SONG: "My God and I"—Sergei (by all)

BENEDICTION: May the grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with us all evermore. Amen.

4. My Praise to God

(Appropriate for Thanksgiving Sunday, November 22)

WORSHIP CENTER: A maroon or rust cloth on the table with similar hanging behind. During the processional, the singers will bring forward fruits to be received by the leader and set in place.)

PRELUDE: "Now Thank We All Our God"

PROCESSIONAL HYMN: "Come, Ye Thankful People Come" (A quartet or group of singers enter with fruits. Later they sing and read the responses.)

ASCRPTION OF PRAISE: "For the beauty and glory of the world"

Leader: For the beauty and glory of the world in which we are privileged to live,

Response: O Lord, our Creator, we give thee our praise.

Leader: For the blessings of food and clothing and the rich provisions for our comfort that come from the sun and rain and soil,

Response: O Lord, we do gratefully acknowledge thee and give thee our praise.

Leader: For the joys of devoting our physical strength and substance to thee the giver, and to thy needy children who wait for our love and help at home and abroad,

Response: O Lord, our heavenly Father, out of whose open hand all our wants are supplied and from whom cometh all our gifts and powers, we praise thee and dedicate ourselves anew to thee.

THE DOXOLOGY (all standing)

OFFERTORY PRAYER

CHORAL RESPONSE: "We Give Thee But Thine Own"

OFFERTORY SOLO: "Thanks Be to God," by Dickson, or "Thanks Be to Thee," by Handel

LEADER: Poetry and song have long been the means by which man has expressed his feelings of thanksgiving for all of God's blessings. Let us listen to and join in some of these Hebrew psalms and

contemporary hymns of praise as our thanksgiving to God.

SCRIPTURE: Psalm 98

HYMN: "Holy, Holy, Holy, Lord God Almighty" or "For the Beauty of the Earth"

UNISON SCRIPTURE: Psalm 19 (by all)

SPECIAL MUSIC: "The Spacious Firmament on High" or "The Heavens Declare Thy Glory" (by the group of singers)

SCRIPTURE: Psalm 100 (may be given as choral reading)

HYMN: "Joyful, Joyful We Adore Thee" or "Praise to the Lord"

CLOSING PRAYER OF THANKSGIVING: O Lord God, we beseech thee to fill our hearts with thy praise; that our thankfulness to thee may be as great as our needs, and that thy grace may so strengthen our purposes that our lives may be a thank-offering to thee, unto whom we ascribe all honor and glory.

CHORAL RESPONSE: "Sevenfold Amen," Stainer

5. My Dedication to God

WORSHIP CENTER: Fall flowers arranged attractively

PRELUDE: "My God and I," Sergei

CALL TO WORSHIP: Show me thy ways, O Lord; teach me thy paths. Guide me in thy truth, and teach me; for thou

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art the God of my salvation; for thee
do I wait all the day.
OPENING HYMN: "Rise Up, O Men of

God"
POEM: "Now in the Days of Youth,"
Walter J. Mathams (may be found in

most youth hymnals)

PRAYER: God, make me an instrument of
thy peace; where there is hatred, let me
sow love; where there is injury, pardon;
where there is doubt, faith; where
there is despair, hope; where there is
darkness, light; and where there is sadness,
joy. O divine Master, grant that I
may not so much seek to be consoled as
to console; to be understood as to
understand; to be loved as to love;
for it is in giving that we receive, it
is in pardoning that we are pardoned,
and it is in dying that we are born to
eternal life. Amen.

—ST. FRANCIS OF ASSISI

HYMN: "Take My Life and Let It Be"
with *Alleluias* (sung to the tune *East-
er Hymn*, "Christ the Lord is Risen To-
day.") The group may be divided in two
sections with one singing the words of
the hymn and the other responding
with the alleluia refrain.)

HYMN STORY:

I WOULD BE TRUE

Howard Arnold Walter was an out-
standing student in school, college and
seminary. More than this, he was an out-
standing Christian personality. However,
he had to fight for his health throughout
life, for he was not blessed with a robust
physique and was susceptible to many ill-
nesses. His life ambition was to go to the
foreign field as a missionary. This was
realized when he was sent to India as
the Student Secretary for the Interna-
tional Y. M. C. A. Before he left, a heart
specialist told him that he would probably
not live more than five years. His reply
was, "That makes it all the more essential
that I get back to work at once."

In a personal letter to his mother, Mr.
Walter expressed the conviction that she
would be glad to know that in the midst
of all the faiths of India, his faith in
Jesus Christ was abiding. This idea was
expressed in a poem entitled "My Creed."
Thinking that it was too rich a message
to be confined to one family, she sent it
to *Harper's Magazine*, in which it was
first published. Since that time it has be-
come one of the greatest youth hymns,
"I Would Be True." Perhaps one reason
for its great appeal to young people is
that it is a living message from youth to
youth. It embodies all the ideals of the
Christian life in simple form.

The extra demands upon him during
World War I were too great for his heart,
and he did not recover from an attack
of influenza. He was only 35 years old
when he died, in 1918. Whatever else he
may have accomplished, he will always
be remembered for this single hymn. Let
us think of his dedication as we sing the
first stanza.

HYMN: "I Would Be True" (first stanza)
PRAYER: (by three young people)

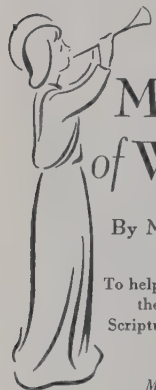
a. Pray that we may use our Christian
convictions as the guide for our conduct.

b. Pray that we may be true, pure,
strong and brave people enough to meet
all personal wrongs, social evils or in-
justices wherever they may be.

c. Pray that we may reconsider our
dedication to God, and accept our share
in the task of making Christ known and
accepted as Saviour.

HYMN: "I Would Be True" (second
stanza)

In the Beauty of Holiness
find God in



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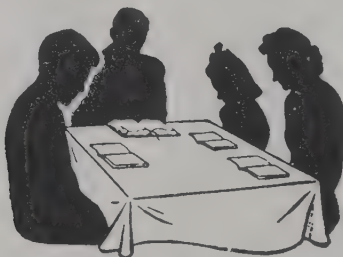
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Opening Their Treasures

(Continued from page 25)

across many barriers, are treasures which they open and offer as their gifts.

PROCESSION OF YOUNG PEOPLE:

(During the reading above, the YOUNG PEOPLE enter R, proceed as the others, grouping at L.)

OFFERING SERVICE:

(The procedure for presentation of gifts from the church school will vary according to the circumstances. In a small church all members of each department may go up together and put their gifts in baskets which will be taken to the manger by two boys; or the children may pile the gifts on the floor in front of the manger. If money is given, it may be put in envelopes tied with ribbon and taken to the manger by representatives.)

Reader: The boys and girls of our own church school are today reliving this coming of the Wise Men to the manger of the Christ Child, and are entering into their spirit or adoration and dedication. They are opening their treasures and presenting their gifts to be sent . . .

(Here let there be an explanation as to the destination of gifts brought, either of things or of money, and any other information that will make the offering service more meaningful. The words of the READER must be prepared to meet the occasion.)

Reader: And now to us, the rest of the congregation, comes the opportunity and privilege of joining ourselves to the long line of people who through the centuries since the coming of the Wise Men, have also opened their treasures for the Master. The first adoration of shepherds and wise men occurred nearly two thousand years ago. Tonight let us renew this event, and in the spirit of love, adoration and loyalty let us open our treasures and make our gifts to the Christ.

(It will be most effective if now the congregation goes down the center aisle to the platform where young people stand with baskets or offering plates, and present their gifts. After this they return to their seats by the outside aisles to the back and then up the center to their seats. If this will take too long or be confusing, the offering may be received in the usual way and then the plates carried up and left in front of the manger. Lights still dim, if possible.)

CLOSING:

With the tableau still held, the congregation will rise and sing, "O Come, All Ye Faithful," which probably can be done from memory. Tableau dissolves during the singing, leaving R and L. The screen is moved in front of the manger.

The minister gives the benediction and the congregation goes out in dim light.

Please Tell Me a Story

(Continued from page 5)

Books for primaries, for use in the church, the home, and for an extra story period:

Once There Was a Little Boy, Kunhardt, \$2.50.

Jesus, Friend of Little Children, Chalmers. Joseph, the Story of Twelve Brothers, Klaber. \$1.00

Told Under the Magic Umbrella (Association for Childhood Education) \$2.00
Missionary Story Hour, Millen (Also for juniors) \$1.50, paper.

Missionary Stories to Tell (Also for Juniors) \$.75

More Missionary Stories to Tell (Also for juniors) \$.75

Children's Stories to Read or Tell, Hazeltine (Also for juniors) \$2.50

Stories with the junior child (ages 9, 10, 11)

Juniors are full of energy and, if interested, usually carry through whatever they undertake. They have many interests. They enjoy adventures and stories of heroes, especially true stories. They like hearing about children slightly older than themselves. They are beginning to use maps and to understand world geography; hence they like stories placed in a definite locality and period of time. The stories must have plenty of action. The plot development is a strong factor for this age. The length of the stories will again be determined by the way in which the story is enjoyed, the purpose behind it, and its quality.

Books for the junior child for use in the church, the home, and during an extra story period:

The Story of Jesus, Diener \$1.15

Moses, John W. Flight (continued story) \$2.00

Stories of the Book of Books, Grace McGauran. \$1.00

Stories for Junior Worship, and More

Stories for Junior Worship, Alice G. Kelsey. \$1.50 each.

Greatness Passing By, Hulda Niebuhr. \$2.25

The Friendly Story Caravan, Anna P. Broomell. \$2.25

From Long Ago and Many Lands, \$2.50, and Beginnings of Earth and Sky, \$2.00, Fahs

The Teakwood Pulpit and Other Stories, Kelsey, \$1.75

(See primary list above for other collections with stories suitable for juniors.)

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With the New Books

The Bible and You

By Edward P. Blair. Nashville, Abingdon-Cokesbury, 1953. 154 p. \$2.00.

There are many books which purport to deal with the subject of how to read the Bible, but there is none that is quite as direct and helpful as this one by Dr. Blair. It is filled with valuable suggestions which the layman and the minister will not want to miss.

After an introductory chapter on "The Basic Nature of the Bible," the main focus of the book is on a total understanding of the various units of the Bible. Dr. Blair stresses the importance of mastering the contents of each book as a whole and avoiding skipping around piecemeal from place to place in the Bible. The author recognizes two basic types of books in the Bible, unified and non-unified, and gives principles for the reading of each.

Having laid down the principles of reading, he applies them by an analysis of first a unified book, Thessalonians, and then a non-unified book, Amos.

The appearance of this book is most timely, as many are introducing themselves to the Bible through the Revised Standard Version for the first time, and as others have found a renewed interest in Bible reading through the new version.

The author does not offer any "snap" course in Bible study in this book, nor does he present a bag of tricks to shortcut earnest, hard study, but he gives a sound approach to the serious student who desires to master the Book of Books.

This reviewer is earnest in his appeal to every Christian to read this book and follow its precepts carefully. Our churches need such diligent study desperately.

JOHN C. TREVER

The Formation of the New Testament

By H. F. D. Sparks. Philosophical Library, New York, 1953. \$3.00.

This new book *The Formation of the New Testament* is very timely. Many of the unfavorable reactions to the Revised Standard Version of the Bible would never have been raised or expressed had the Christian public been better informed with regard to the background of how the Bible came to be and how its text has been preserved through the centuries.

The author, Dr. Sparks, is a veteran in New Testament scholarship, teaching and writing, and is well qualified to present for the layman an accurate, yet simple, outline of the development of the New Testament and the process by which it came to be placed beside the Old Testament (which was the only Bible of the early Christian church) with equal authority as the Word of God.

The author tells the story in its historical order of development, beginning with the gospel preached by the Apostles in Palestine and beyond. Considerable emphasis

is placed upon the necessity of the early church of "restating the gospels in terms of Gentile thought." Thus the earliest Christian records involved elements of interpretation which were inevitable as the gospel message confronted a Gentile world.

Two chapters are given to the earliest writings of the New Testament, the epistles of Paul. One appreciates much more the vitality of these letters when one discovers their relationship to the history which produced them. The thrilling story of Paul and his mission to the Gentiles, frequently involving the necessity of written documents, is graphically described by the author.

The next two chapters deal with the origin and development of the gospel records, the Acts, the general epistles, and the Book of Revelation.

The story of what happened to the New Testament books between the time they were written and the time long afterward when they finally entered the canon of Scripture and the New Testament as we know it today, is one that is vitally important to the understanding of Christian laymen today, and the last chapter of this book gives a valuable summary of these important factors.

JOHN C. TREVER

The Unfolding Drama of the Bible

By Bernhard W. Anderson. New York, Association Press, 1953. 61 p. \$0.50.

Students of the Bible and church school teachers are already indebted to Dr. Bernhard W. Anderson for his splendid book, *Rediscovering the Bible*, in which he has refocused attention upon the central message of the Bible. A more practical booklet now appears in this guide-book of eight lessons directing the reader to the core of the Bible message in brief, yet pointed, lessons.

Each lesson focuses on a central feature of the Bible, divided into dramatic units which never lose sight of the central core or purpose of seeing the Bible as a whole. Each lesson is followed with penetrating questions that will be most helpful in stimulating discussion in small groups. Suggestions for Bible study leaders are given at the end of the booklet.

Any group which would like a stimulating series of Bible studies would find this guide, coupled with, *Rediscovering the Bible*, a stimulating and fruitful study.

JOHN C. TREVER

The Controversial Problem of Discipline

By Katherine M. Wolf. New Haven, Conn., Yale University, 1953. \$0.30.

In this unusual effort to help parents and leaders understand some of the ways of helping children grow up, the author

recognizes first the problems of discipline from the standpoint of parents and educators. Likewise, she helps the reader to see the purposes of discipline from the standpoint of this group.

On the other hand the writer also interprets discipline from the standpoint of the child.

In the chart which summarizes a part of the book she shows the arguments for and against discipline from three viewpoints, those already named, and also in relation to the goals of education.

The final chapter makes an attempt at solution and shows first that *the child's wishes are different from his needs*. Then the pamphlet helps the reader to see that "helping the child to grow up" is not identical with molding him according to the adult image.

In the final part of this chapter the differences between discipline and punishment are lifted up and the adult is helped to see that the right kind of discipline is necessary. He is also helped to see ways in which discipline can be effective without alienating the child from the person whose love he needs.

This is a book that will be helpful to thoughtful parents and leaders concerned with helping children grow up into healthy mature adults.

ALICE L. GODDARD

Christian Worship—A Service Book

Edited by G. Edwin Osborn. St. Louis, The Bethany Press, 1953. 598 p. \$5.00.

The Disciples of Christ have taken a radical step in a very conservative manner in issuing this new service book. Although individual ministers of this religious body have edited service manuals in earlier years, this is the first really comprehensive volume, and although its use in churches is voluntary, it is as nearly an "authorized version" as this congregationally governed religious group has yet produced. Sponsored by the Local Church Life Committee of the Disciples, it was requested some thirteen years ago. The editor and his committee have painstakingly gathered materials of worship from a wide variety of sources—the ancient liturgies, the more modern classics, and recent prayers from living writers.

The book is in three parts, the first containing orders of service for the various occasions of group worship: the Sunday morning worship of a congregation, vespers, receiving new members, baptism, marriage, funerals, the ordination and installation of ministers, to name a few.

Part two contains materials of worship: opening sentences and calls to worship, invocations, litanies, offertory sentences, prayers and benedictions. More than one hundred topics have been used in arranging the materials. The ecumenical interest of the Disciples is expressed in numerous selections.

Part three contains a detailed topical index, acknowledgments and sources, and a lectionary of readings from the New Testament and Psalms, arranged to provide readings for each Sunday over a ten year period.

The *Revised Standard Version* of the Bible is used for all Scriptural references.
HELEN F. SPAULDING

With Wings as Eagles

By Helen Chappell White. New York, Rinehart & Co., 1953. 246 p. \$2.75.

With simplicity and depth of insight, Helen Chappell White recounts the story of her spiritual struggle precipitated by the death of her son, Goodrich, who was shot down over the Baltic Sea in 1944. This tragedy brought her face-to-face with whole aspects of experience which she had unconsciously been unwilling to accept and which she had, up to this time, rather successfully repressed or kept out of mind.

In her book, she describes the painfulness of the experiences of grief in her son's death, the ways in which she was able to bring herself to an honest search for understanding, the helpfulness provided by books, and by people who had found life's deeper meaning, her gradual discovery of new joy and value in existence, both present and future, and finally, an awareness of the living reality of the boy himself.

She had not known previously that deep within, she "passionately feared and hated death." Now, with honest self appraisal, she realized that her grief was "greater than sorrow for any one individual, however beloved. It was equally for a lost illusion of happiness, for a lost picture of life." She faced the realization that she had never had the type of religious conviction concerning the nature of God and the meaning of life, which she now needed so greatly.

The book contains many beautifully written passages describing insights which came in her search. Many persons face a psychological state similar to hers when some other area of life has been unrecognized and then in a time of crisis, clamors for understanding and integration. Mrs. White's book will be of help to them, but will be of special interest and help to those who suffer grief.

MILDRED A. MAGNUSON

Your Home Can Be Christian

By Donald More Maynard, Illustrated by Janet Smalley. Nashville, Abingdon-Cokesbury Press, 1952. 160 p. \$2.00.

The author gives practical suggestions to help the family grow together in the Christian faith. He realizes many parents are concerned about having homes which are Christian. He recognizes there are problems, but he has faith in parents and children to find solutions to them if given encouragement and some guidance.

He deals with the characteristics of the Christian home, the parents' adjustment to each other, understanding the children, the physical development of children, the social adjustments and problems within our society, and helping children to grow spiritually. In the latter chapter he discusses the questions children ask about God, the doubts of adolescents, and prayer. The book includes a list of suggested reading on the home, children, the family and its religion.

—IMO FOSTER

Asking Them Questions

Edited by Ronald Selby Wright. New York, Oxford University Press, 1953. 254 p. \$2.50.

Asking Them Questions is a series of answers to basic questions about the Christian life for young people by outstanding British and Scottish theologians. This particular edition is a compilation of the best essays from three earlier series.

This book contains answers to basic questions written by nearly every prominent theologian in the British Isles. Included among them are Professor John Baillie, Miss Dorothy Sayers, the Archbishop of Canterbury, Dr. C. H. Dodd, and many others.

This book is not the kind that the average young person would sit down and read through at one sitting. It deals with profound subjects in a profound way. It would be extremely useful in student and mature high school groups with adequate interpretation by a capable leader. It is excellent reading for the laymen who want deeper insight into the Christian faith.

ALVA I. COX, JR.

The Handbook of Skits and Stunts

By Helen and Larry Eisenberg. New York, Association Press, 1953. 254 p. \$2.95.

This is a handy collection of fun ideas for banquets, parties, camps, and the home. Some of the familiar old-timers are here, but there are many new ones—

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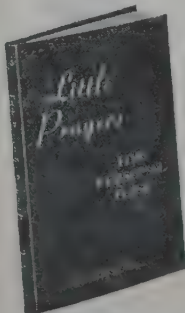
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stunts, too, of a semi-serious nature. The arrangement of the book is convenient: One-Person Stunts—Impromptu "Quickies"—Group Stunts and "Dramas"—with an additional index by use: Auditorium and Banquet—Stunt Night—Camp and Campfire, etc.

ELLEN LUND

Siamese Harem Life

By Anna H. Leonowens. New York, E. P. Dutton & Co., 1953. 228 p. \$3.75.

This is not a "sexy" book. It is a series of interesting and well-written short stories of individuals whom Anna H. Leonowens (of *Anna and the King of Siam* fame) knew personally or heard about during the five years she was governess to the children of the King of Siam.

She gives a detailed picture of life behind the walls of the highly organized City of Women which was the Harem, as well as many interesting facts about Siamese life during the period 1862-1867.

MARJORIE TOLMAN

Spiritus Creator

By Regin Prenter. Philadelphia, The Muhlenberg Press, 1953. 311 p. \$3.00.

Recent contributions in Luther research reveal that many Lutherans, together with non-Lutherans, have not fully understood the real Luther. *Spiritus Creator* comes now to join other writings in this opinion. The writer is a prominent Danish theologian who knows the heartbeat of current Luther research, and who writes out of his own sharp theological discernments. He holds fundamentally that Luther's view of the Holy Spirit has been quite underestimated, and contrariwise, that the concept of the Holy Spirit veritably dominates Luther's entire theology.

Few have attempted to present Luther's views on this subject. And those who have, have seen it as based largely on traditional thinking. Such a view, however, concludes that the concept of the Holy Spirit holds no organic place in Luther's evangelical theology. Prenter, in looking at both the younger and the older Luther, sees it as belonging organically to Luther's total evangelical view. Luther does recognize that the Holy Spirit is the infusion of the true love of God into man's heart; but he recognizes also a new content in terms of a biblical realism of revelation. This understanding is deepened in considering the organs of the Holy Spirit, the Word and the sacraments.

The Spirit cannot be understood as merely a transcendent cause of sublimated idealism; it must be understood as the direct presence of God. He is God himself personally. Luther's doctrine of the Trinity is a living one, as over against a fossilized tradition of scholasticism. The Spirit is the direct mediator of the living and redeeming Christ. His is a creative work in which the message of Christ emerges out of an idea stage and becomes an experienced reality. The whole movement is from God manward, not from man Godward. His work is one with the continuous act of the Triune God in creation, redemption and sanctification.

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JOHN BRIGHT is professor of Hebrew and interpretation of the Old Testament at Union Theological Seminary, Richmond, Virginia.



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Trinitarian concept. His work is particularly helpful at a stage where Fundamentalists have become lost in the letter, where Idealists have turned to misty abstractions, and where Naturalists are bent on unknown goals. He brings a fresh view of the Church as the people of God, and the revelatory nature of preaching and teaching as media of the creator Spirit. Those who would clarify their philosophy of Christian education on a sound scriptural and evangelical basis, will find this volume to be of penetrating value. The American translator and publisher are to be commended for making it available in the English language.

PAUL M. LINDBERG

Clear of the Brooding Cloud

By Jack Finegan. Nashville, Abingdon-Cokesbury, 1953. 176 p. \$2.50.

A photograph of Mont Blanc showing its middle slopes enveloped by dark clouds but its peaks soaring into the blue sky, "clear of the brooding cloud," was the inspiration for the title of this unusually practical and readable little book showing how the teachings of the Bible, when rightly applied, can help one climb above the clouds that often darken our daily life.

Each chapter takes up some problem or group of related problems—worry, loneliness, fear, resentment, alcoholism—and considers its solution through the application of some biblical teaching. Numerous illustrations and biblical parallels help and challenge the reader to apply these teachings to his own particular problem.

A minister, professor, and biblical archeologist, Jack Finegan is already well known to ministers, teachers, and students for his writings on biblical archeology, especially his instructive book *Light from the Ancient Past*. In *Clear of the Brooding Cloud* he will be found to be equally instructive in the field of spiritual guidance.

CAROL WIDEN

Proceedings of the Fourth International Congress on Mental Health

Edited by Alfonso Millan, M.D. New York, Columbia University Press, 1953. 386 p. \$5.00.

Although some sections of this book are written in language that is too technical to be readily intelligible to most religious workers, other sections are exciting in the clarity of their analysis of "our civilization" and some of the common problems of mental health.

The main value for this reader of the Proceedings of the Fourth International Congress on Mental Health were the stimulating insights into the needs and problems of children, young people and the aged. The treatment of "Mental Health and Religion" is quite inadequate and disappointing. Perhaps it indicates an area in which there is great need of further research, by both the mental health specialists and the leaders of religion.

RICHARD E. LENTZ

Errors of Psychotherapy

By Sebastian de Grazia. New York, Doubleday & Company, 1952. 288 p. \$3.00.

As the title indicates, this book purports to be an expose of the errors in the current theory and practice of psychotherapy. Actually it is a strange mixture of truth and falsehood, accurate criticism and grossly inaccurate generalizations. This book is definitely not for the novice in the field of religion and psychology. Only those who have a good understanding of psychotherapy should attempt it. Those able to read it critically will find it interesting.

Dr. de Grazia's thesis is that mental disorders and psychotherapy are problems of morality and law.

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Worship in the Workers' Conference

(Continued from page 9)

where he found strength to face his trials, we were led to a feeling of need for the facing of our trials and tasks. Prayer became a living thing there in the darkness as we looked at Gethsemane. We went out feeling that we had indeed known Him anew. It might be pointed out that although this seemed just to happen

as a climax of the slide showing, it had been planned with extreme care.

In quite a different way a worship experience came at the close of a talk on "Christ and Christian Education." The responsibility for making Christ real in the lives of those we teach was presented so challengingly that some definite commitment seemed necessary for us. A reading of the goals which the group had set up the previous year (re-written with responses, "We pledge ourselves, O Father"), and a unison prayer completed an experience which was truly worship for all of us.

A workers' conference must give opportunity for real worship experiences. Only thus can we keep alive and glowing that spark which fires us to "Go . . . teach."

dren. These and many other things become the basis for a deep quest of the spirit. This is a very important aspect of pastor-teacher evangelism and is the climax of the plan which is proposed herein.

Results of the experience

What results may a church expect to achieve from such a "pastor-teacher" experience?

1. The pastor and the teacher will soon become aware of the fact that they themselves cannot achieve the evangelistic purposes upon which they have agreed, but that they will need to make a common impact upon the homes in which children and young people live.

It is probable that parents will not be induced to become better Christian teachers merely by general admonitions about the importance of a home climate to individual teaching. They are more likely to take their share of Christian nurture when they know and consider the needs of individual children.

2. The regular curriculum and program of Christian education of the local church are seen in terms of basic evangelistic purposes which underlie them. The teacher does not at certain isolated moments say, "Now I am being evangelistic." Rather, she sees that the ultimate aims of all her teaching are to bring boys and girls into a conscious relationship with God as Father and with Jesus Christ as Lord.

3. The false distinctions between the Sunday school and the church are being erased. However, pastor-teacher evangelism makes a more positive approach to this matter. The pastor and his teachers need to be more than just good friends. They need to be colleagues in the most dynamic sense. If the plan which we have suggested in this article provides a framework by which such a dynamic relationship can really be achieved, every church will have a new pastor and every church will have a new corps of teachers.

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What's Happening?



The R. E. A. Observes Its Fiftieth Anniversary

by Herman E. Wornom*

THE GOLDEN ANNIVERSARY Convention of the Religious Education Association will meet in Pittsburgh, Pennsylvania, beginning Sunday evening, November 8 and ending Tuesday evening, November 10, 1953. The theme of the Convention is "The Place and Provision of Religious Education in Our Times."

Sixty eminent Catholic, Jewish and Protestant leaders will participate in the program. The many parts of the Convention program will focus on three broad concerns: (1) the imperative need for more adequate religious education today; (2) the philosophy of education in America which pervades thinking about education in general and makes religion either peripheral or central in planning education for our children and youth; (3) a critical analysis of and proposals for improving the institutional "apparatus" of religious education in America.

The Convention will explore aspects of our culture, government, religious institutions, and philosophies of education which impede provision of substantial religious education for many millions of the young of America and Canada. It will try to discover basic strategies whereby the home, the church and synagogue, our public, private and parochial schools, and our institutions of higher learning may make adequate and effective provision of religious education for all our children and youth.

Three general assemblies of the entire Convention will look at the broad issues and problems posed by the theme of the Convention. Then in twelve seminar and workshop groups, each meeting for ten hours, the members of the Convention will get down to detailed exploration of these problems and will formulate proposals for improving the place and provision of religious education in our times. In light of these proposals, a final Assembly of the entire Convention will consider directions in which religious education should move in the future.

Leaders of the various Seminars and

*General Secretary, Religious Education Association.

Workshops include the following:

(1) On philosophies of education, THE REV. ALLAN FARRELL, S.J., Dean, Graduate School, University of Detroit and PROF. DONALD BUTLER of Princeton Seminary;

(2) On religious education in the home, PROF. ERNEST LIGON of Union College, PROF. REUEL HOWE of the Episcopal Seminary at Alexandria, Virginia, and RABBI LEON S. LANG of Philadelphia;

(3) On religion and public education, PROF. F. ERNEST JOHNSON, DR. ROLFE LANIER HUNT of the National Council of Churches and REV. WILLIAM MCMAUS of the National Catholic Welfare Conference;

(4) On making the religious education offerings of church and synagogue more adequate, DR. DAVID HUNTER, National Council of the Protestant Episcopal Church, DR. EMANUEL GAMORAN, of American Hebrew Congregations, and REV. JOHN E. KELLY, Confraternity of Christian Doctrine of America;

(5) On the place and program of religious education in colleges and universities, PROF. SEYMOUR SMITH of Yale University, DR. HOWARD LOWRY, President of Wooster College, Ohio and REV. THOMAS A. CARLIN, National Director of Newman Clubs.

There will also be Seminars on

(6) securing more adequate leadership for religious education;

(7) the place of theology in religious education;

(8) the function and limitations of informal youth societies in religious education;

(9) the community and religious education;

(10) religious education in the parochial and private school; and

(11) religious education and inter-cultural relations.

Registration for the Convention is open to all leaders of education, religion, and religious education in the United States and Canada. Those who are shaping national or local policies of religious education and who are seeking new ways to

make their institutions more effective are especially welcome.

Complete information about the Convention may be secured by writing Religious Education Association, 545 West 111th Street, New York 25, N. Y.

Death of Clarence T. Craig and J. A. Bewer

MADISON, N. J. — DR. CLARENCE TUCKER CRAIG, dean of Drew Theological Seminary and member of the Standard Bible Committee, died on August 20 at the age of fifty-eight. Dr. Craig held several Methodist pastorates before beginning his teaching career at the Oberlin Graduate School of Theology in 1928. In 1946 he went to the Yale University Divinity School and three years later became dean at Drew.

Dr. Craig, a specialist in the New Testament, was one of the scholars who prepared the Revised Standard Version of the New Testament released in 1946. In that year he gave several months to travel as a representative of the Committee, in interpreting the New Testament to the public.

In recent years Dr. Craig had given major attention to the ecumenical movement. He was chairman of the American Theological Committee of the Faith and Order Commission, World Council of Churches, and associate editor of the *Ecumenical Review*. In 1948 he was head of the American Advisory Committee on the study program for the World Council meeting at Amsterdam. His most recent book, *The One Church*, analyzed the basic issues of Christian unity in the light of the New Testament.

Dr. Craig was also chairman of the Interseminary Committee, one of the units of the Commission on Christian Higher Education of the National Council of Churches.

SCARSDALE, N.Y.—PROFESSOR JULIUS AUGUST BEWER, 76, who played an important role in revising the Standard Version of the Bible, died September 1. Born in Germany, he was a former president of the Society of Biblical Literature. Dr. Bewer retired in 1945 as professor of Hebrew at Union Theological Seminary, after serving 41 years. Previously, he had taught at Oberlin College, Oberlin, Ohio.

Death of Henry E. Cole

PITTSBURGH, Pa.—MR. HENRY E. COLE, a devoted lay churchman, chairman of the Lay Section, Division of Education, National Council of Churches, died on June 23. Mr. Cole was the recipient of the 1949 Russell Colgate Distinguished Service Citation given by the Allegheny County Council of Churches. He had been active in the State Association since 1949 and at the time of his death was co-chairman of the State Convention Program Committee.

In his local church Mr. Cole, a retired business man, had served also as a teacher and officer. In addition, he was active in affairs of the Pittsburgh Baptist Association, and the Pennsylvania and American Baptist Conventions.

Personals

TOLEDO, Ohio.—JOHN W. VANDERWULP has been appointed the new director of the Christian education department of the Toledo Council of Churches. He succeeds the REV. H. COLEMAN LAMB, who now is executive secretary of the Topeka, Kansas Council of Churches. Mr. Vanderwulp, who has been a teacher in the public schools of New Kensington, Pennsylvania and was affiliated with the YMCA in Toledo for the past six years, will also supervise the pastoral services department of the Toledo Council.

NEW YORK, N.Y. — MISS JENNIE M. DODGE, formerly executive director of the Council of Interchurch Cooperation in Bridgeport, Connecticut, has been elected associate executive secretary of the Missions Council of the Congregational Christian Churches.

PHILADELPHIA, Pa. — The REV. WILLIAM C. SCHRAM has become Director of Adult Work for the Board of Christian Education, Presbyterian Church in the U.S.A. He succeeds DR. RAYMOND V. KEARNS, who was called to the First Presbyterian Church in Columbus, Ohio. Mr. Schram has been pastor of the First Presbyterian Church of Port Jefferson, New York since 1949, in which year he received his B.D. degree from Union Theological Seminary.

Mr. Schram will be responsible for a broad program of adult work, including the Geneva Fellowship program for young

adults, church officer training, older adults, and Christian family life.

American Education Week

WASHINGTON, D.C.—The 33rd Annual Observance of American Education Week will be held November 8-14. As usual, this observance has been planned "for the purpose of informing the public of the accomplishments and needs of the public schools and to secure the cooperation and support of the public in meeting these needs."

The central theme for this year's observance is addressed to the individual citizen: "Good Schools Are Your Responsibility." There are daily topics, the one for Sunday, November 8 being, "Moral and Spiritual Foundations." During American Education Week more than 12 million people are expected to accept the schools' special invitation to visit classrooms and observe school work.

Materials for Peace Committees

PHILADELPHIA, Pa. — An annual calendar, in which one aspect of international relations can be dealt with in a meeting each month, is a new project of study and action on international relations, designed for use by Friends Meetings and Peace Committees, and other groups. It provides a well-rounded program of study and action for groups or individuals. The

project begins with October, 1953. Thirty days in advance of the month, a packet of selected materials and suggestions will be mailed to each subscriber. An Editorial Committee, of which GEORGE C. HARDIN is Chairman, will carry out this project. The subscription price is \$4.00 per year. Further information may be obtained from An Annual Calendar, 1520 Race St., Philadelphia 2, Pa.

The Churches and World Order

NEW YORK, N. Y.—Are the people of the United States prepared to accept the responsibilities of leadership in these crucial days? Are they willing to pay the price of power?

To consider these grave questions, the National Council of Churches, through its Department of International Justice and Goodwill, is calling a nation-wide Study Conference on the Churches and World Order. This will be held in Cleveland, Ohio, October 27-30, 1953. The conference will be made up of the designated representatives of the denominations and the state and city Councils of Churches.



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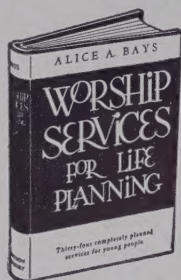
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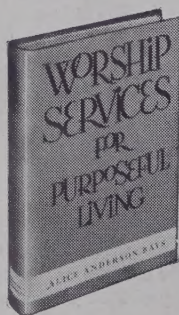
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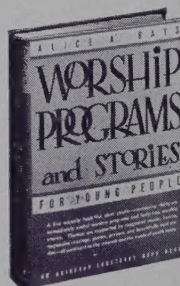
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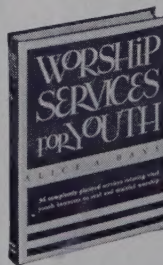
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